INTRODUCTION OF MAN TO MAN

WRITER

GULAB KHETAN

TRANSLATION FROM HINDI

ACHARYA GOPILAL AMAR

INTRODUCTION

SRI YASHPAL JAIN

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इंट्रोडक्शन ऑव् मैन टु मैन

Writer
Sri Gulab Khetan
Gyaneshavar, P.B. No. 2975, Kathmandu (Nepal)
Phone (977) 411136 ; Tlx. 2641 NTENT NP,
Fax : 00977-01-222896, Cbl 'MTEVEREST' Kathmandu

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Acharya Gopilal Amar
'Amaravati', C-2/57, Bhajanpura, Delhi-110053

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PREFACE

Human life is a conjunction of the harmony of disharmonies and the disharmony of harmonies. What contains what, where and where, how and how, what is mixed with what, mixed like water in milk, yet separate like oil in water, faded-and-complicated, topsyturvy yet transparent, solved but straightened, as it looks. It is inaccessible like: searching a needle from the heap of cotton; walking bare feet on a double-edged sword, chewing iron grains with teeth; but it is also fragrant and comfortable like the bedding of rose flowers.

Man's desires, expectations and imaginations are infinite, generating incessantly like bugs. They are never fulfilled, or else, this world would have been turned into heaven, the ten directions would have been filled with music and man would have danced as if maddened with pleasure.

Events do not correspond to what he expects. When the events go agiainst his desires he is disappointed, suffocated, weakened, suspicious; and a snake of disbelief turns out of him every hope, good thoughts, firm determination and confidence.

Virtue and vice are the two sides of the same coin; one side being up, the other side will certainly be down.

Religion is an invariable part of our life. It has always been and will continue inspiring, encouraging and guiding us. The chain of our life is comprised of pleasures and pains, happiness and unhappiness, birth and death, gains and losses. These emotions terminate into the sentiments: love, heroism, humour, furiousness, terror, disgusting, marvellous and quietism. We are not prepared to dispose these emotional sentiments.

It is this crisis when our religion guides us to right path and makes us utilize our decisive capacity. It is, in such a situation, for us to thoughtfully distinguish between the good and bad to ensure a successful life. For this a support is needed to set the shaking mind right. Svami Kunda-kundacharya writes in the 'Mul-achara':

'These senses, like horses, encouraged by the natural blemishes of attachment and aversion, drive the chariot to wrong path, hence the mind, like the reign, has to be tightened.'[1]

Human life is influenced by so many factors. The influence of one's own actions and deeds is directly and indirectly more effective than that of the external things and actions and environment. Our efforts to improve these all should continue.

Extensive and indepth philosophical discussions, painstaking meditation, austere penances etc. are definitely not prescribed for all, but there are more popular prescriptions which can be observed by minor efforts and labour; these may be observed by all.

1 The footnotes throughout the text are placed at the end of this book on pages 162 to 172, where the quotations are printed in Deva-nagari script. The English translation of each of the quotations is given as a part of the text with the corresponding number in each case.

Character, concentration and understanding inhere in man by nature. What is needed is the harmony by way of implementing all the three. As soon as harmony is generated, a diversion of visualizing things, comes up all over: the way of visualizing the globe, changes; feeling of equanimity comes in; differentiating between the feeling of one's own and of other's, attachment and aversion, pleasure and pain, happiness and unhappiness, gains and losses, credits and debits, good and bad, high and low, honour and dishonour, matter nothing; let someone or no one be with us, we stand unstirred; all the pollution is abolished from the body and mind. Harmony is such a medicine which cures the flickering mind, while this ultra-modern age of science has not yet been able to invent such a medicine. Its diagnosis can be had only by conscience. I have placed the essays in this book in three groups: physical, mental and spiritual.

Effort has been made to cover subjects dealing with the emotions, the thoughts and the virtues: which, in my opinion, are the most essential for humanity; which can easily and simply be brought into practice; which don't need a tedious way of meditation; which are related with the daily routine; which occupy a very important place in our life; and which shade a beacon light for us to quicken the journey of prosperous life.

India is the world's largest democratic republic, and Nepal, a small country with attractive natural beauty, in the lap of the Himalayas, is the only Hindu country. Both countries have many religious and cultural similarities. By blessing of the mother Sarasvati and with the cooperation of friends, I have come in contact with you all through this book. My friend, Umesh Jain,

has played the role of a bridge. Sri Nemi Chanda Jain's affectionate invitation, and guidance, and 'elder brother' Sri Ramesh Chand Jain's thoughtful blessings are the source of subject of this book, of my emotions and conscience. Those all are venerable to me whose direct or indirect, cooperation, I have received.

The brighter side of these essays is yours and the dimmer side mine. I hope, you, like the king swan, will bear with me. Let this introduction of yours be a present to the 'introduction of man to man'.

My pen will be gratified if a line or even a word from this book will influence, inspire, guide or support somebody in need. I would certainly like to have your comments, if offered. May all beings be happy.

Kathmandu, Nepal. **Gulab Khetan**
18-10-1991.

INTRODUCTION

Always in my life the human values have received the supermost position and incessant dedication of my words of mouth and pen. The history of ancient India mainly owes its glory, I opine, to the superimposition of human values.

Human race overmatches the global organism, mobile and immobile. Chandidasa, a renowned Bangla poet, wrote, 'Factually human beings top all, none tops them. So wrote Gosvami Tulasidasa in his immortal epic, Rama-charita-manasa, 'By great fortune this human body is earned which, as true books hail, gods desiderate.'

Through the ages, from the ancient to the modern, all the great men and jurisprudences have imposed priority on humanity and human law. Lord Mahavira revealed even, 'Each human being is vitalized by soul and each soul is capable of purification to Godhood.' Mahatma Gandhi's Rama-rajya was aimed at the men of values.

Our age, on the other hand, is wonderful for the scientific and technical inventions which have transformed the material character of the globe. This has turned the man into the lover of materialism, tending towards luxury primarily and humanity secondarily. This

change has, needless to say, hurt the human values. Capitalism and duelist materialism have introduced a new culture. Man is fettered by his own creation.

Fortunately, along the crisis, grow some persons and powers which believe in, and promote, human values. In that very direction is a step, I admit, the publication programme chalked out by the P.S. Jain Foundation commemorating the memory of late Lala Pratap Singh Jain.

The present book, Parichaya Manav-ka Manav-se, is a beautiful creation of its own type. Its twentyseven chapters describe the physical, mental and spiritual points of view leading man to prosperity. The book, in quite a simple and easy language and impressive style, indicates the laws of the body, of the mind and of the soul and the way to follow those laws. The author has adopted many quotations and stories from the Vedas, the Mahabharata, the Pancha-tantra, collections of stories from the life of Christ and so on, to smoothly communicate his ideas about the duties and their performance in the moments of ups an downs frequenting each man's life.

An indepth study tells that the external happenings mirror the conscience of man, where the emotions of merit and demerit never cease to conflict. The conflict, compared by Mahatma Gandhi with the Mahabharata war, causes man's ups and downs. The man with the emotions of merit is least enslaved by the passions, while the one with the emotions of demerit has to lead a life ensnared by passions.

The present book introduces the man to himself, hence, inspires him to look into himself, just for a review.

Conscience allows no malevolence, and then and there wants hands off the malice whatsoever. The same way, review of the conscience annihilates the demerits as soon as they are detected.

This process of distillization results into purification of mind, speech and bodily activities, discovering after all the real nature of the living being.

Once a renowned saint illustratively emphasized the principle 'the external happenings mirror the conscience of man': a mirror reflects your face glowing with love and smile, your face smeared with malice. So emphasizes this book, advising to introspect for a retrospection, discovering that way, one's real nature, the ultimate goal of the soul, that is, discovering the supreme state of the soul by way of austere penances with the latent capacity.

By birth a Nepalese national, the author's deep faith in Hindi and deeper faith in human values are embodied in this book. To conclude, the author has presented a mirror inspiring the readers to look their face into and, that way, search out their latent capacity to face the bare facts of life. He is an entrant for the literary field, yet his thinking is clear, language lucid and style fresh. I appreciate the author for this work which, I believe, will earn welcome reception in all the classes and spheres of the society.

Also do I congratulate my friend Rameshji, the founder of the P.S. Jain Foundatation and his invariant colleague Sri Nemi Chand ji who bring out popular books for the literery readers.

New Delhi-110002. **Yashpal Jain**
6-12-1991.

PUBLISHER'S NOTE

Dr. Sarvepalli Radhakrishnan, the late President of India and a great educationist, opined: the evaluation of a country is based not on its military force and economy, but on the human values prevailing there. This drives my attention to an indian film, Koshish, meaning, an effort. It is a story of a deaf and dumb couple and a blind friend of thier's. The couple begets a son whose education is supported by the father's laborious earning. One day annoyed by the riot of college students, the boy reveals to one of his friend, how he had been brought up by a family where the parents' language of postures could not be communicated to the uncle and the uncle's address could not be received by the parents. Yet the three had a coordination and harmony, which we literate and socalled wise people, lack in. The use of eye, ear and tongue seems in itself to be malignant, resulting into a day by day decay of human values. Mahatma Gandhi's three monkies also convey the same message.

The Pratap Jain Chritable Trust, founded by the late Sri Pratap Singhji, was initiated as P.S. Jain Foundation in the form of a multi-purpose trust. Apart from the help in general to the needy individuals and institutes, the trust proposes to run in near future a school for children

to generate a faith in human values during the childhood itself.

With a view to observe the above objects the Trust organizes an annual function on the birth day of its founder and publishes a book for free distribution. The Trust trusts to create a faith in the human values amongst the mindful readers through this medium. The present book, its original Hindi name being 'Parichay Manav-ka Manav-se' was the fifth of the nine up to date.

With the English translation of this book in the name, ' Introduction of Man to Man', we have introduced the English series of the publication particularly for our non-Hindi-speaking brothers and those living abroad. Acharya Gopilal Amar, an Indologist and a word-smith, has translated this book. Indebted to him we seek his continued cooperation.

Brother Gulab Khetan of Nepal is a rising young writer who has obliged us by writing this book for the Trust. We shall always be remembering the active cooperation of brother Nemi Chandji, who is no more with us. Elder brother Yashpalji has shown his invariable affection to us by writing the Introduction; we, as ever, are indebted to his guidance and cooperation.

Ramesh Chand Jain
Chairman,
P.S. Jain Foundation.

New Delhi-54.
1-12-1994.

STRUGGLE IS LIFE : LIFE IS STRUGGLE

Man is a social animal. He is associated with the society and the world. He is influenced by everything: animate and inanimate, good and bad, mobile and immobile, within and without, close and apart. But the most influential are his emotions, thoughts, actions, views and behaviour. Behaviour is all the more important, because it reflects the emotions. Of course, the behaviour is controllable, and accordingly, the pains and pleasures are created.

One of the actions of mind is thinking. Man remembers, imagines, discusses, chalks out and implements plans at low and high levels.

He is often lost in the network of his thoughts, hence experiences directly the consequent losses and gains, to be chained by endless struggles. Mind, thoughts, activities, speech, behaviour and expression take things to be effective or ineffective, successful or not, graceful or disgraceful; and these together or individually result into one thing : worry. Worry is caused directly or indirectly by unwanted or unbecoming comments from one friend to another, from the master to a servant, from the parents to a child, or from one relative to the other.

Man has to experience pains due to his sensitivity, due to his psychic weakness. 'Unsteady mind makes the body also unsteady. Endurance of the mind removes unsteadiness.'[2]

The flickering of mind can be removed by endurance only, there is no other way out; The flickering mind is reduced to ruins. The panacea of endurance cures the flickering.'[3]

The pains experienced by us turn into our habit, our nature, our sensitivity. The experience dominates our conscious and unconscious mind; it, however, is false and not real.

The story, Golden Touch, is known to many. King Midas asked the God for a boon: 'Any thing he would touch should be turned into a golden one.' The boon was granted. He touched the household goods, which became golden, taking his happiness beyond limits. But when the bread turned into gold, and it remained no longer eatable, it brought worry to him. His dear daughter turned golden as soon as he embraced her. This made him repent. He discovered his folly out of his cleverness. He felt ashamed of his own idea.

Pains often bring frustration. Life, after all, is a struggle. Is there any life without occurence of pains ? Is there anybody who had never experienced frustration ? Even the gods, human beings apart, become the victim of hopelessness.

Disappointment had dominated even over the gods-demons war, when the allocation of nectar and swallowing the deadly poison become a problem. Fierce flames, foul smell and the deadly effect of the poison had

created a situation of puzzling helplessness, for the gods; and it was, however, the god of gods, Shankara, who swallowed the deadly poison to the relief of gods.

Disappointment had penetrated into the life of lord Buddha who is known worldwide for his doctrines. Even he too once thought, 'No further endurance; I give up my aim of bringing pleasures, prosperity and progress for humanity.' His eyes were full of tears and all his limbs tired.

He turned back to his abode, lost in the thoughts, 'Why should have I strained myself so much, while nothing has been achieved so far, why should have I embraced physical and psychic pain, while my aim could not be fulfilled yet ?'

On the way there was a pond with clear and cold water. He thought of quenching his thirst, and after doing so he was just to restart his journey. Right then he saw a fox which was busy in throwing out a few drops of water, she could carry on her tail every time.

'What is it that makes you do this ?' He asked and the fox told, 'The water of this pond has drowned all my children. So, I want to dry this pond.'

The Buddha told, 'Drying this pond is a tremendous task which you have taken up, and that also without any plans. Your tail can carry just a few drops of water at a time. Do you know the moment when you will succeed in emptying the pond ?'

With the same steadiness the fox responded to the Buddha, 'That moment is not known to me, nor would I like to know it. Sincerely and steadily I will go on doing my job which is my duty too.'

The response made him oscillating. He thought, When such a tiny animal can show this great determination, why could I, a human being, not ? I am an all capable man with a sound mind; then what is it that blocks my way to success ?'

And the day came when the Buddha achieved his goal, when his teachings spread worldwide to make life everywhere more and more flourishing.

Allowing frustration to canopy our network, we will loose our purpose, just to the greatest defeat. Shall we not regulate our life by the golden maxims, the charming lines, from the Vedas, for a constant guidance:

We have to live an enthusiastic life.[4] Every inactivity and lethargy are harmful, unwanted and negative. Seek the company of those,[5] who are well-wishers, who feel happy with your progress and who inspirit you with zeal and hope. Those, imbibing positive ideas, should lead you, too, in the same direction. Also they, fearless and optimistic, should make you like that.

Your way of thinking and the goal should always be of high quality[6] and, accordingly, your action should never be negative or unprogressive. Hopelessness leads the body and mind to weakness. Thinking should always be high. Efforts should always match the same. The goal should always be at the highest, without a condition of the result.[7]

The Activities adopted should be uplifting, never of the mean or downgrading type of activities. It is the ground of thought where the activities stand. Only those who adopt fair activities, are successful. The lethargic are seldom or never successful.

Self-confidence is but the foundation stone of undisturbed success. Success is destined to embrace those with firm determination.

Disturbance, not one but many, is sure to block the way to destination, more else, to pious destination. There is a proverb, 'calamities attack in heaps.' Yielding to the calamities is a certificate of impatience, while patience is the only viaticum.

The world known scientist, Sir Issac Newton (1642-1727), is known to everybody. Many of the scientific achievements today are based on the inventions and discoveries made by him. He had devoted twenty long years of his life to originate the Emission or Corpuscular Theory. The writing of the theory was in progress when, one night, he had left his room just for relaxation and his dog in that room jumped up on his working table.

The Kerosene lamp on the table got inverted by the jump and the papers jotted with Newton's researches were all burnt. When he came back inside the room he exclaimed, 'O, what has happened !' He looked at the loyal dog whose eyes were glowing as if he had done a great achievement. Such a destruction of a twenty-year's achievement should have made Newton loose his mental balance, but he only addressed his dog, 'Diamond, you don't know what you have done.'

As if impressed by the aforesaid[8] Atharva-vedic maxim, Newton did not get disappointed, instead, he resumed the same research which he finished during his old age. Concluding that he told, 'The greatness of an adventure should be doubtful, the completion of which is free of difficulties and disorders.' Facing difficulties makes

man applauded and his adventure exemplary. The solution of a problem, the labour in an industry and the taste of dish carry the same importance.

Difficulties must be faced, not avoided. Fearing difficulties means the obstruction of success. It is only the human being who is gifted with the capacity to perform his duty with proper discipline and patience. 'Only the constant effort brings success.'[8]

Brosse, the historical king of Scotland (1565?-1627) had overcome disappointment. Defeated by enemies, he lost his manpower and monetary resources. He took resort in a jungle. He hid himself in a cave where a spider was incessantly striving to weave a web on the entry, inspite of one downfall after the other.

Successful, after all, the indomitable spider provoked the disappearing enthusiasm of king Brosse. Having an introspect he started thinking over his victorious future, when the soldiers of his enemies seeking for him turned back, as they, having watched the entry of the cave covered by a spider's web, felt no need of search inside the cave.

He decided to fight again his enemy and started organizing the army. He won the war, and he said, 'Man is lethargic as he is inactive. He should never part with courage and effort.'

This topic will remain incomplete if the example of Abraham Lincoln's indomitable courage and patience is not taken into account.

During early days he earned his bread by way of some business, which gave him a big loss in 1831. He left that

business and contested the election for American Legislature in 1832. Having lost the election, he again went for business. Having again had a big loss in 1833 he again fought an election in 1834. 1835 bereaved him of his wife. He had to suffer mental shocks. In 1838 he stood as one of the candidates for the post of Speaker, and lost the election. In 1843 he could not get appointment as a Land Officer. He also lost election for the Congress in 1846 and the one in 1848. Disappointment marred him of the elections for the Senate in 1855 and for the post of Vice President in 1856 and again for the Senate in 1858.

Thus an unbroken series of disappointments could not deprive him of his firm determination and constant efforts, and after all, he succeeded in 1860 in getting elected as a President of America, the world's most prestigious position.

Let hope and effort be the inspiring source of our life. Hope is the life principle and the law of life. The universal base of the success of man is hope always, through the ages. We should not give up effort, or else we shall be loosing confidence. An unyielding effort is our duty which is sure to bring success.

Let us always be remembering the nectarous preaching from the Atharva-veda: 'Only the constant effort brings success.'[8]

RENOUNCING GREED
BIRTH OF SATISFACTION

There is a proverb, 'Greed is the father of sin.' Greed will have to be left before sins are left. Greediness being given up, there will be no need of indulging in sinful acts.

Man has a natural desire to possess more and more. He would like to possess all things, whether in his reach or not. His wishes, desire and emotions have the same tendency. The day, when he will learn to control these, will be the most important day of his life, because from that very moment his metaphysical path will be enlightened.

Man's desires are infinite. Fulfilling them is impossible. The day will never come when man's all desires and all expectations can be fulfilled, as if to turn this world into a heaven, as if to fill all the directions with music, as if to make man dance with joy.

Desires, like bugs, grow in tens after one is fulfilled. It is a problem which cannot be solved even by God.

The visionary flight is the fastest in the world. The Concord plane, a modernmost scientific achievement, is faster than sound, but the vision is yet faster.

Aimed at giving up the greed we will have to divert our way of thinking, will have to change our point of view.

With the change of view, everything will start looking happy. Looking distasteful today the same thing will then look tasteful. There is, however, nothing in this world which is useless.

Having completed the lessons on philosophy, a teacher asked the student to undergo the practical philosophy by way of enlisting all the things which were useless in his opinion. The student departed and come back after some time to inform the teacher, 'Gurudeva ! I have completed my tour as per your order and have come back at your lotus feet.'

'Have you prepared the list ?' asked the teacher.

'O teacher, my hands are empty.'

'Why so, could you not get a piece of paper to write on?'

'I did get one, Gurudeva, but I could not write anything on it.'

'Did you not get a pen to write with ?'

'I got a pen, but it did not work.'

'Was that so because of the non-availability of ink ?'

'Ink also was there, but the matter to be written was not there.'

'Do you think any thing, any idea, any philosophy, in the world, is not useless ?'

'All the things, individuals, ideas, philosophies in the world are so important that none of them could be enlisted as useless, O my teacher.'

'My son ! your study is now complete and you are declared pass.'

Every individual has a different point of view: The same thing may deem useless to one and useful to another. We often come across people picking things out of the

debris thrown away as useless things This reflects the difference of necessity and of the point of view.

At times it is felt that the state of happiness is latent in the state of unhappiness itself. Unhappy state brings the mind into control, by not allowing the rise of injustice and wrong notions.

In that state the mind will not be tempting towards palatal tastes. In that state everything will look happy. The basal cause behind the worries is greed, this is a universal truth.[9]

Svami Ramatirtha said, 'Three things, good company, good books and prayer, lead man to the kingdom of the three worlds.' Otherwise also, it is a fact, company of those possessing knowledge, bravery, heroism, courage and chastity, develops the same quality.

Reading good literature matures thinking, tranquillizes mind and inspires a review over the thinking. The vices coming of greed may be grouped as follows :
Misbehaviour.
Addiction to drugs.
Indulgence in sexual acts.
Dissociation from charitable activities.
Cruelty.
Loosing discretion.
Committing rape, killing etc. out of greed.
Causing physical and mental torture to others.
Deviation from one's principles.
Yielding to the selfish elements.
Once we know, the thing with us is harmful, we stop using it. If we come to know of the adulteration of poison in the sweetmeat served, we do not touch it, even for utter hunger or great fondness.

It is for greediness that our discretion is loosened and we cease our power of discrimination between virtue and vice.

We deviate from the six canonical principles as defined by Manu: 'Learing, teaching, performing yajnas for ownself and others, giving and taking charitable helps, are the six principles for the Brahmanas.'[10]

'Of these the three relate to earning livelihood: perfoming yajnas for others, teaching, and taking charitable help from those of pure breed; for ownself, giving performing yajnas charitable help and learning the Vedas etc., are the three principles of a pious life.'[11]

For a Kshatriya the three principles of livelihood are: protection of the public, doing fair justice and collecting revenue; and the three principles for a pious life are giving charitable help, performing yajnas and learning the Vedas etc.

Accordingly. 'for a Vaisya : Agriculture, business and cow-feeding, are the three means of livelihood'[12] and he would, naturally, profess trade, commerce, agriculture, industry, husbandry, cow-feeding etc.

'Providing services to all is the natural profession of Sudra.'[13]

But negligence to or inefficiency in duty makes one disturbed; a disturbed one cannot remain indifferent. 'One who, giving up all the desires, becomes indifferent, unattached and free of egotism, achieves peace.'[14]

One with tranquillized mind reaches the God through prayer. Giving no room for any type of ill-thinking we may pray with tranquillized mind and we shall

experience peace. We shall attain self-confidence and shall proceed on the right path.

A disregarded one develops a painful emotion in his mind. He would often be worried once he would know the reason behind the disregard. He continues to see and experience the crimes reflecting on the surface of his mind; committed directly or indirectly, consciously or unconsiciously, crimes may be theft, robbery, insult, rape, terrorism, killing, kidnapping, violence, dishonesty, fraud, injustice, torture, drug-addiction, conspiracy, bribery, hurting physically or mentally.

At times we come in an intimate contact with some one, and do not tolerate separation, as that experience goes much distasteful. This is originated from the emotional intimacy. Should we confine this intimacy to normalcy it would be easier for us to get rid of that experience.

Pious care coming of our inner sense is always good for all : 'No virtue is as good as helping others; no vice is as bad as paining others.'[15]

Gifted with the emotion of helping others, one may achieve anything in the world: There is nothing in the world that cannot be achieved by those whose heart is full of the emotion of helping others.[16]

But a variety of ill thoughts surrounds the mind as soon as it is bereaved of this magnanimity; hence the situation results in some type of war.

War is the basic phenomenon of psychology. Man has always been involved in war with one or the other, in one way or the other, here or there, since the premitive age. At times he is involved in war for nothing. There are many reasons behind war:

Emotion.
Ignorance.
Carelessness.
Faithlessness.

War does not occur without reason. Generally there are three reasons behind a war: property, woman and land. Property or wealth, woman or wife, land or estate. History has witnessed that most of the wars were resulted from these three reasons.

Obsessed by the three joined by ego, man has nothing but to break; or else, he prefers being broken, not giving up the ego. There can be no real knowledge, about a thing until it remains unknown. By that time the knowledge, whatever it may be, will be incomplete; and it also is one of the reasons behind war.

We do not have control on the emotions of anger, ego, fear; or we remain ignorant as to when these emotions come up and take us in their grip.

Carelessness, whether minor or major, is carelessness. Thousands of people have had to loose their lives in such wars which had been caused to occur by a number of kings, emperors, monorchists, sultans, queens, empresses, chief queens, paramours etc. Inspite of immense loss of property there was no gain.

We try to have more and more knowledge about the thing of our interest and we develop a faith in it. But in the absence of faith we visualize even the real as unreal. How beautiful, an example of faith is the following narration.

The renowned Russian thinker Tolstoy (1828-1910) was requested by one of his friends to let him know 'the secret of success'.

'The only secret of success is patience.' Tolstoy said.

'This is wrong. Is it possible for me, simply by paitence, to fill up a sieve with water ?' crossed the friend.

'Certainly'; a determined Tolstoy said, 'It is possible, if you have patience to wait for the water to freeze to ice.'

This is the state of belief. Should there be the belief, or faith, everything is possible.

Determined to go to war, we should learn to fight a war with our vices. Lord Mahavira Said, ' Go to war with theyself, O living being. War with the mundane things will bring nothing for you.' The incessant war is the war which is always on in the mind. Mahavira, again, said, 'O living being, such a war is very hard to be fully feeded. A chance for such a war also is rare.'[17]

Only he wins the war who mars his vice dwelling inside himself. Greed is one such vice, which should be marred as early as possible in the mental war. We should take up this task at our own discretion, 'Light your lamp yourself.'[18]

Likewise, fear him who fears nobody, because who does not fear anybody he fears the vices in the real sense.

RUDE BEHAVIOUR ROOT OF SUFFERING

Behaviour is the ornament of life, beauty of life. Everything which is essentially needed for beautifying the life, needs ornamentation. Likewise, behavioural grace beautifies the display of the inner conscious of man.

Behaviour, like a coin, also has two sides. Both the sides are directly visible, yet, at a time only one side comes in question, whether the side of good behaviour or the side of bad behaviour. These two relate to each other as light and darkness. When one appears the other disappears. Quite befitting is the following verse:

'Darkness asked darkness to part with light; the moment light will appear we will be having no trace.'[19] Light cannot remain with darkness and darkness with light.

In the same way both the aspects of behaviour are there at the same place. But the rudeness of behaviour disappears when grace appears; and graceful behaviour disappears when rudeness appears.

We can influence others only by behaviour. Gentle, sweet, graceful and natural behaviour leaves back the impression of happiness. At the same time, uncultured,

rude, rough and unbecoming behaviour creates unhappiness, apart from the emotion of enmity, Here is an example of behavioural attitudes:

A young man, attired in bright clothes, got up into a compartment of the train at a railway station. Instpite of the sufficient unoccupied space, he took his seat right on the luggage of an old gentleman travelling in the same compartment.

Later he uttered something abusive to the old gentleman, who was busy reading his book, and remained silent. After some time the new entrant got down in a hurry at his destination.

The oldman called him and reminded him of the things which he had left back in hurry. The man came and asked him to show the things left back.

'It is the few abusive words and your misbehaviour that you have left back, O gentleman,' said the old gentleman and the man felt much ashamed.

We often come across these types of examples and look into and have experience of. A beautiful maxim, 'He whose action is sweet, whose reading is sweet, whose speech is sweet, is loved by everybody and various things with me are sweet.'[20]

He is loved by all who has sweetness in his behaviour, action and speech. Those with pious actions are sweet by nature. Therefore be graceful, be gentlemanly by action.

In conversation also sweet words are important. The way of talking needs grace. A short interview will exemplify this fact.

In a commercial company discussions were on about the interviews for employing salesmen to promote sales. A young man was called amongst those to be interviewed.

'Do you have good command on language ?' the young man was asked.

'Yes.'

'Are you perfect in keeping the books and accounts of cash and sales ?'

'Yes.'

'Will you be able to sell another commodity in place of the one demanded by the customer ?'

'Yes.'

The interviewing chief told. 'This is all what I have to ask. You could not maintain the common decorum while talking even to me, then how will you be able to be graceful in behaviour towards my honourable customers, how will you care to please them ?'

Nobility is reflected in your way of working also. At times, mere behaviour, even with no words uttered, reflects our nobility, to the extent that it reflects our whole personality.

In the official decorum there are many aspects of etiquette which tell of our taste, personality and nobility. Some of them are: Our sober dress; our way of wishing others; our answers to the questions asked; not to disturb the things placed on the table of whom we visit; putting the things after use, at their proper place; not to talk with anything eatable in our mouth or while smoking or chewing tobacco etc; cleaning mouth after smoking etc., bringing a pleasing smile while talking to

others; and so on. These conventional rules of manners influence others more than our words.

Nobility and graceful behaviour are synonymous. Good behaviour also is self-introduced. It appears like other virtues in the human race by nature. Graceful behaviour cannot be confined to words. It appears automatically. Animals and birds, human beings apart, present good behaviour, as even they know it.

Emperor Subuktigin, on hunting, one day, saw a young deer in a jungle. His violence turned into mercy. He decided to keep the young deer in the royal park. It was fastened any way. With it he rode his horse towards the palace.

The mother deer, her eyes chasing them, had nothing but to shed tears out of affection. She went following them. Subuktigin, after all a human being, well read the pain reflecting in her eyes. Motionless for a moment at this, he freed the young deer, who just ran to his mother and the two, caressing each other, met with the greatest affection. The emotion of gratefulness was seen reflecting in the eyes of the mother deer.

The same night Subuktigin saw the angels, in his dream, telling him 'Subuktigin, you have done today a very pious act. God is happy with you. You will climb up the high peak of progress.'

It is a fact that good behaviour, done whether to human beings or to animal beings, would never go in vain. It is always fruitful.

Affectionate behaviour is the greatest religion. Cooperation to any one in any way is a part of this.

Behaviour may be styled as the best knowledge, the knowledge of the Brahma.

At times, behavioural sense cannot be achieved by education alone; whereas a man, matured in his behaviour, proves to be more inspiring and praiseworthy than an educated one.

Several etiquettes are inherited from the parents, hence parents are called the basic teachers. The knowledge of etiquettes is gained from the teacher, society, circumstances, atmosphere, environment etc.

The behavioural etiquettes are not taught in a convent, school, college or university. These are attained by the God's grace through the ancestral heritage.

The other side of behaviour, the rude side, always causes pains in our lives. This includes the act of blaming or defamation. While blaming or opposing others, one should always be aware of mental shock to maintain the mental balance. No greater achievement will there be if he keeps himself away from mental suffering. Anger, fear or disappointment gripping him, he will not be able to save himself from the mental shock.

The best way to save oneself from this type of shock, is indifference: 'Indifference should be maintained to shed the sufferings smoothly. Indifference generates indifference and remains after all indifference.'[21]

It is by way of indifference that one may keep away with the twin emotions, attachment and aversion: 'Indifference should be maintained, without which there is no other way out, and which degenerates attachment-and-aversion and generates the ecstasy.'[22]

Indifference fills mind with endurance; it makes one conquer the sufferings by endurance: 'Many are there in this world who are always busy with defamation and fault-seeking. The wise men should always be aware of such a person or they will also be turned like him.'[23]

'One should always be busy with culminating indifference, where meet all the virtues together, and which remains above attachment-and-aversion like oil above water.'[24]

'The ignorant, gripped by greed, have to suffer unending pains; but those with piety, determination and efforts develop their knowledge and strategy to liberate themselves and lead others to liberation by their example.'[25]

All types of men dwell in the world; some with graceful behaviour and others with rude behaviour, depending on their nature. 'Good company generates godly emotion, while bad company causes demerit. The godly emotion means the emotion for the welfare of each and every human being.'[26]

We should try to remove the bad element, if any, from our behaviour, so that we do not lay open to defamation. Let us always pray to God to keep us away from vices, let us do no harm to others, let there be no one troubled by us.' 'May all beings be happy.'[27]

Let us remember : the harm done by us to others; and the help given to us by others at any time.

Let us forget: the help given by us to others; and the harm done to us by others.

LEARN BY MISTAKES REPEAT YOUR MERITS

Is there any human being in this world who has not committed any mistake ? He cannot be an ordinary man who has not committed any mistake; he will be ranked with God.

Mistakes are of two types: one which is done deliberately and the other one done in ignorance. Fear or carelessness may also cause a mistake, but that also can be grouped with either of they two types.

Once a mistake is committed, its consequence is destined to be faced, which may be physical or mental or both. Facing it is troublesome, and may block the way to progress.

Mistakes impart every time some knowledge to us. The knowledge is gratified the most when the repetition of mistakes ceases.

Mistakes may be committed by confusion at times; there may be a confusion that a mistake has been committed. It also happens that we commit mistake and impose its responsibility on others. We only try to prove others responsible for the mistake done by ourselves.

When any one comes to know that nobody is prepared to accept the responsibility for the mistakes committed by him, his way of thinking, even his way oflife, changes.

The story of Valmiki is so very popular. Before he was recognized as the first poet, he had been leading the life of a robber. Robbery and killing was his daily routine.

One day he was asked by the man being robbed, 'Sir, are all your family members going to share the demerit in consequence of the crime you are comitting one after the other ? Are you not committing all this for their welfare? Then, are they prepared to share the demerits also?

Surprised at this, Valmiki looked at his face and fastened him to the trunk of a tree. 'You will not think of running away; let me come back with an answer from my family members to the questions you have thrown forth,' he said before moving towards his house.

Valimki told all that to his family members who told him, 'We do not know what you do. Of course the livelihood of the family members is your responsibility. Why should we share the demerits you earn? It is for you to face the consequence of those demerits?'

The response made Valmiki enlightened. He gave up all the sinful activities, looting, robbery, killing. He expiated and started learning. His creative writing made him a great poet and a great sage.

It is always high time when a new venture can be taken up or the illegal jobs in hand can be given up. His life sees the morning when one expiates with his pure inner sense and makes firm determination not to repeat the mistakes.

Being busy with meritorious activities brings an infinite satisfaction for the mind; it brings such an ecstasy

which can be experienced only by the one busy with meritorious activities. One may remain free, of course, by way of keeping himself busy in his activities.

Pandit Jawaharlal Nehru and Winston Chruchill used to be busy with work eighteen hours a day.

'Has worry ever taken you in its grip?' someone asked Pandit Nehru.

'I am so busy that I do not find time for coming in the grip of worry', he replied.

Care makes the mind lethargic. If the body will be busy then the mind will also be busy. When the body is not busy the mind will also not be busy. Empty mind is a Devil's workshop. The variety of thoughts being generated in the empty mind will go on destroying the peace of mind.

There are some rules regarding labour. You may go on doing labour, but it may bring bad results, instead good ones at times. The things earned by constant efforts, continue to disturb our peace of mind. Then there is no justification of earning such a thing. There is a maxim:

'Gold is hundred times more intoxicant than the thorn-apple, because the thorn-apple brings intoxication after it is swallowed while gold does so simply after it is achieved.'[28]

Everybody knows how busy is the man in earning gold, during this age of materialism. The story of the king Parikshit has a reference to one of the fourteen places where Kali-yuga has its dwelling. Of these places one is gold.

The names of the fourteen places are: unchastity, meat, wine, anger, traitorism, backbiting, wickedness, sexuality, stupidity, fraud, selfishness, gold, passion and whoredom. Of these fourteen things, gold also is the abode of Kali-yuga. Its bad effect and misfortune may be known from the following story.

Once four friends were on the way to their house across a jungle. On route they came to meet an ascetic. He advised them, 'please, do not take this route, on the way you will find a fierce snake whose bite will spare none of you.'

But the four did not pay any attention to the warning and kept their move on. Not much away from there they saw two big bags lying in a secluded place. 'Maybe that poisonous snake lies in one of these bags', they thought.

They threw pieces of stone at the bags, but there was no movement. They shook the bags by sticks, but no sound was heard of a snake's movement. Instead, there was a jingling sound coming out of those bags.

Now an anxiety obsessed their mind. They moved closer and shook the bags to be sure if they contained coins. They found golden coins as they opened the bags.

With the golden coins in view they styled the ascetic as extremely greedy and thought, 'The ascetic, a dishonest man, should have been unable to carry away these heavy bags. He should have gone to be back with one of his friends as a helper.'

One of the four friends told, 'Now when we have had immense wealth, we need not go on expedition to earn more money. Let us four share this full stock.'

All the four agreed to this suggestion.

'Two of us guard this treasure while the other two go to the market and fetch some food. We shall resume the journey back after taking food,' said one of them and he was agreed to.

The two friends, on the way to fetch food, thought, 'we are four, hence this treasure will have to be divided into four parts. Each of us will have just a forth. We two can have half of it each.'

Obsessed with this idea they had their meals to utter satisfaction, while they poisoned the food which they carried for the other two friends.

The other two friends on the other side, also got obsessed by a troublesome idea. They planned to divide the treasure into two only, that is one bag each. They decided to kill the other two friends as soon as they would be back.

No sooner the other two friends appeared back than they showered stones on them to death. And having killed them the remaining two friends took the poisoned meals and died the same moment.

Thus all the four friends died, leaving the two bags behind. Is such a treasure any less fearful than a poisonous snake?

Certainly a mistake it would be, if we would not pay attention to a suggestion coming in our own interest. But it would be a greater mistake if no lesson is learnt from the consequence of a mistake.

Our best teacher is good books. We remain mistake-proof all the time we are surrounded by good books and are busy with reading; reviewing and

thinking over them. No better thing can there be than to remain mistake-proof.

Should you like to be unhappy, start being worried. You will yourself be unhappy. A very simple thing, you just start thinking: 'are we happy or unhappy?' and a worry will come up to destroy your better-than-the-best present.

What is destined to happen will certainly happen; this is a universal truth which has never been rejected by anybody. If a calamity or an unwanted action or an accident is destined, it will take place without fail. Nobody can avoid it. Of course, we often make the results of the unwanted happenings more difficult and complicated.

We may energize ourselves enough to face the happenings which are beyond our control; thus we shall be able to avoid the further mistakes which often follow those happenings. We must devote our knowledge, time and labour to mould the after- effects as to suit our mind and situations.

Our most auspicious object should be our confidence in the controlling power of our inner world. This is the one point which always inspires us to be busy with meritorious activities. Each one of us is able to hear the sound coming from there. It, of course, is a different matter that we, having heard it, either become activated accordingly, or just ignore it.

To be clear about this situation of the mind, we will have to overcome our inner attachment and aversion. They will have to be conquered.

Someone asked Lord Mahavira, 'My lord, it is said that austerity cannot be observed in a rural or an urban area, it is possible in a secluded place in a jungle only. Is the area for observing austerities confined? Please enlighten.'

Lord Mahavira told, 'Disciple, austerity can be observed anywhere, in a rural area or in an urban area.' There is a verse with the same meaning:

'If the attachment and aversion are conquered, what remains to be done in a jungle? If the attachment and aversion are not conquered, what is the need to go to a jungle?'[29]

The basic thing is that we will have to review all the problems from the multi-dimensional point of view, called Anekanta. 'This human body, which we are lucky enough to have, is aimed at highly meritorious deeds. The Rama-charita-manasa explains:

'The human body is a result of great luck. It is not attained by even the Gods. It is praised by all books. It is the appropriate means observing austerities. It is the entrance to liberation. Having it, one has to well plan for his next world. He who does not plan will have to undergo severe pains and repentances. Such a man imposes his mistake on the time factor, on the destiny and on God.'[30]

The way to prosperity of all the human beings is blocked by their addiction to the sensual objects. For this he will have to control his mind:

'O Super powered one, the control of this fickling mind is very difficult. It can be controlled, O son of Kunti, by practice and indifference.'[31]

Patanjali also, referring to the practice and indifference as 'the only means of control of the mind,'[32] difines the term, practice, as a 'repeated exercise'[33] 'carried out constantly for a long term with inclination on a solid background.'[34]

Practice in its matured form terminates into an absorption in the God: 'One may, by and by, have a pause with the skill controlled by patience; he with the mind self-centred, may contemplate on nothing else.'[35]

Mind and vitality or the life principle are related so closely to each other that if one is affected the other is automatically affected. The great sage Patanjali wrote: 'Mind is clarified and concentrated by repeated exhaling and inhaling of vital air.'[36]

Mind is the greatest friend and otherwise the greatest enemy of man : 'you only are your friend and you only are your enemy. Achieve the state of indifference to both and all your sufferings will vanish.'[37]

'Who controls his mind and senses with the body, has his mind as the greatest friend and who fails in doing so has his mind as the greatest enemy.'[38]

With the mistaken actions we are controlled by the mind. When we ignore the circumstances, there is an increase in mistakes. Therefore we should always be careful to control our mind in a friendly manner for successful activities.

SADDNESS GOES HAPPINESS GROWS

A large number of miseries come in man's life, but even more are invited by ourselves. The duration of life is very short. Scholars compare the duration of life with a drop of water placed on a hot burning stone in a desert.

We measure the duration of life by longevity; we count the longevity by years, the years by months, the months by days, the days by hours, the hours by minutes and seconds. But we come to know the transience, shortness and insufficiency of the duration of life, when we compare the time-span of an average life.

There are many tasks which remain incomplete, rather most of them left untouched. Perhaps not even one percent of the tasks get completed. At times the life is cut short before the tasks begin. We realize the reality of life but then we are left to repent. So is the case with our family members, relatives and friends, who only keep on thinking.

The continuance of life compels us to remain ignorant about its utility. This envelops us with a type of delusion, as we are lost in an utopia far away from reality.

Why then do we not lead this life with a smile on face? We know it well that the life is like a bubble of water.

Hence we should make its every moment joyful; we should ourselves be rejoicing, and should bring everybody with us, in the realm of happiness.

Why should our face be clouded by sadness? Why should we, like a broomed rose, not emit pleasing fragrance in the garden for all? Why should we not spread smile on every lip? Why should we not bring the lunar glow for every darkened eye? Why should we not cause an everlasting flow of the river of affection?

How busy is the man these days! What a topsyturvy life his is! During this age of materialism the atmosphere around him has become so poisonous that he seems to have gone half mad.

In such an environment how can he find time to share your sufferings and sorrows, to look into your sad face, to relax for a while with you! Instead, he will be eager to make you share his sufferings. You can imagine his restlessness and come forth with your smiling face to make him happy.

Rahim says, 'Let your mental pain be hidden in your mind itself; otherwise, those hearing it will laugh at it, instead of sharing it.'[39]

Practice of the doctrine of non-possession is the way to remove sadness. Man becomes unhappy when he cannot possess what he desires. Being unhappy means sadness.

We are busy with feeling for nothing. The feelings also are possessions which keep us fastened. And this is an unbroken chain.

There was an ascetic. A businessman called on him. Possessing immense wealth he requested the ascetic,

'O lord, I am here under your auspices to have some charm which might remove my pains.

'First let me have something to eat, O Seth,' said the ascetic. The Seth who had come to get his will fulfilled, had to fulfil the will of the ascetic.

'What would you like to take as meals, O lord?' he asked.

'I will take milk,' said he and the same was managed by the Seth. Milk was ready to be served, when the ascetic told, 'I will take the milk in my own bowl, and he took out of his bag a bowl which had hundreds of holes.

Laughing at it the Seth told, 'O Lord, the milk poured into this bowl will all flow away through the hundreds of holes.'

The ascetic told, 'you also have in your mind hundreds of holes of possessions. First you plug them. Then only you can ask me for any charm. Your mind will not retain my charm with all these holes.'

The nature of possession has such a tendency that anything will not be retained there because of the hundreds of holes of that feeling in the mind.

We perform so many rituals, hear the discourses, attend meetings and seminars, come in contact with ascetics and monks; yet we do not retain anything in our mind; how is it? The mind is already busy with so many trends relating to possession, hence it has no concentraction on any pious thing.

It is often amazing how the mind is obsessed by the emotion of possessions. It knowingly goes on being caught in the mud.

A king visited a certain ascetic. After a short sitting the king stood up to take his leave when he offered the king a handful of pieces of stone and told, 'O king, please take these to carry with you to the next birth which you will be having after your death; I will take them back there myself.'

The king told, 'You must be knowing that man has been born with empty hands and will die also with empty hands.

'Do you know this?' exclaimed the ascetic.

'Yes, I know this very well. Rather everyone in the world knows this fact.'

'I thought, you might not be knowing this. Had you been knowing this you should have not possessed such a lot of wealth and luxury.'

The king understood what the ascetic meant to say. He followed his teachings. He lifted the excessive taxes he had imposed on the public. He brought changes in his nature to suit the times.

Possession is a type of disease, which ruins a happy man, a happy family and happy society. Enthusiasm disappears because of it. No interest is left. Planning of further programmes is agitated by it like an aggression. Thoughts and activities are hurt in the core.

All this results in one, that is, just the slaughter of our own pleasures. The only one idea haunts: 'Such a life has no justification, it seems. It looks better to end it. Suicide seems to be the only way to get rid of household worries.' But this all is not desirable.

The idea of suicide brings much more agitation in the mind, a type of fear haunts the mind, and new troubles, coming one after another, create an unnecessary vibration in the thoughts. The idea of suicide coming in the mind, is a signal of cowardice. Leading such a life would resemble to the ruins of a fire-ridden building.

The best way to remove sadness is the search of a good friend. It is almost impossible to get a good friend even at the cost of all the wealth in the world. The loss of a friend is not possible to be compensated by all the wealth in the world. It is written : All the wealth in the world cannot buy you a friend, nor can compensate the loss of one.

The smile of a good friend pleases us with the heavenly happiness and luxury. His smile signifies his love and liking to your expressing his ocean of happiness. Such a smile is the symbol of lawless and fraud-proof love, and such an expression is never possible in a fraudulent smile.

The straightforwardness, love and simplicity seen in the smile of a child, cannot be seen in the smile of young men. Every action, every laughter and every smile of a child has natural love, whereas the laughter and smile of a youngster, of an adult or of an old man are adulterated with selfishness and vested interest.

The more vivid one's heart is, the more faith he attracts, 'O Bharat, faith, in each case, befits the essence; the faithful one is just the same as the things where his faith is pointed.'[40]

The vivid inner sense brings a style of thinking, understanding and action. The same grows more

charming when associated with pious persons, 'O brother, put all the heavenly bliss and beatitude together on one scale and just a piece of the ecstasy emerged out of the association of the pious ones on the other scale, of the balance; the former will not outbalance the latter.'[41]

'Without the association of the pious ones there could be no eulogy to Hari; without the eulogy to Hari there could be no relief from delusion; without the relief from delusion there could be no firm devotion to the feet of Rama.'[42]

'Tulsi says, 'Crores of crimes can be erased by the association of the pious ones for very short duration, rather for half of that duration, and even half of that duration too.'[43]

The life is transient. We have to put it on the right path, by pious activities, as per the preaching of the well-versed ones and great men.

With this life observed in the pious activities, sadness will itself be removed and happiness, only happiness, will dominate the whole life.

ENDING TENSION : EASIEST MENDING

The fire of pains in the unconscious mind burns each individual of the modern society which follows the present day theory of materialism. Such an individual is not able to review or meditate on any thing. He is so awfully surrounded by the mental puzzles that he does not find even a few moments to spend in peace.

Man has never tried to search out the reason behind this. If he will seriously analyse this situation, he will find himself responsible for the growth of this mental puzzle. If he will keep a proper balance of his mental state, his puzzles and tension will be removed.

A man went to his friend and asked him, 'Friend, I am in great need of rupees one thousand. Please lend now and I will return later.'

'After all how and what for is this big amount needed all of a sudden?' asked the friend.

He answered, 'There was a tussle with my neighbour a few days back. He has filed a report with the police. The constable says he will put up my case in such a manner in the court that I will win the case, if I will pay him rupees one thousand. I have much tension in my mind. The sooner I get relief of this tussle the more properly I will be able to look after my family.'

Tussle takes place in everything. Even killings take place between friend and friend, husband and wife, son and father, father-in-law and daughter-in-law, servant and master. Later they repent. But what has been done cannot be undone. It is nothing but a result of mental tension.

There is a renowned physician. He has a big name, money, prestige and position. But he, inspite of being a physician, lives in such a tension that nobody knows how to help him. At times he takes so many doses of drugs that he becomes unconscious for hours along.

There is a very rich man. His wealth amounts in millions and millions. All the worldly luxury equips his palatial house. He himself does not know how many industries he owns. His family also is limited. He perhaps has no will unfulfilled. But he remains so much in tension and takes such a big quantity of drugs that he often goes on sleeping 96 to 112 hours continuously. During that time he takes no food, does not pass urine or stool, does not awake inspite of tumultuous noise. The appointments with important local persons and foreigners fixed months ahead and the meetings, important discussions and seminars, go unattended.

There is a beautiful young lady. She has developed a complex for nothing. She thinks she is a very high class heroine in the field of cinema. She is obsessed with this utopia. She is always busy with the visionary world. The puzzle in her mind has made her unable to work or to think.

These are a few of the actual examples: all our environment, however, is full of such examples in legions. To search them out, we need not go far off.

The main reason behind the tensions is our ill intention or complex against others. Mental tension takes place when: we are defeated by some one; our thinking differs from that of other's; failure comes forth in some venture; the thing desired is not achieved; the quality, form and quantity of the favourite thing do not come to our expectation; the honour which we think should be given to us, is not given; the behaviour coming forth is hostile.

Such a situation can easily be sorted out. For this a change of thinking is needed. Just a slight change would suffice, that is to realize that our thinking is not exact. For this we may always keep the immortal preaching from the Vedas, in our memory.'

'Friends, for complete success and mental happiness in your life, you will have to recognized your godly capabilities and to remove the demoniac activities. The life is full of difficulties and obstacles which, always on, cannot be removed at all. But for a successful struggle with them, we should have a firm faith in our bright future and godly essence.'[44]

'O God, around me, above and below, ahead and behind, let there be the human beings full of friendly emotions and having no enmity.'[45]

'We all may behave as friends, meaningfully modifying this life, continuously increasing our knowledge, always helping each other and with sweet words on our lips every time.'[46]

Regarding sweet words, we all generally know, there is a beautiful verse.

'Crows rob nobody of their money. Cuckooes impart nothing to anybody, yet they impress everybody just by their sweet words.'[47]

In the state of tension even luck leaves us alone. Here is an example.

There was a family of beggars. Husband and wife and their son were dragging the life this way or that. They were in great difficulty. Getting food was itself a problem, they could not even think of getting clothes and a roof over their heads.

It was a winter evening when in cold freezing weather they were on move to get alms. A God watched them and, full of mercy, he thought of helping them out of their misery. He placed in heaps, diamonds and emeralds, on their way at some distance. He thought their poverty will vanish for ever, by that.

The boy told, 'O father, we are destined to live on alms. Maybe a time comes when we all become blind. Then, just think of the sufferings we will have to face. Why should we not get habituated for that, beginning with right now?'

The father agreed to him. All the three tied strips over their eyes and walked over the diamonds and emeralds lying on their way.

Luck could not stand by them. The God could not help them. What the mental puzzle had brought for them !

Enmity dwelling in mind, tension will never be reduced, instead it will be increased:

'The emotions of enmity are never pacified by the emotion of enmity, but by the emotion of friendship; this is an age-old law.'[48]

It is a wise step to pacify the emotion of enmity by the emotion of love. Forgiveness only can .remove the emotion of enmity.

There was a saint, sitting at the bank of a river. He saw a scorpion caught in the river and striving to get out of it. The saint helped it come out with the help of his hand but the scorpion stinged on it. When stinged the hand shook and the scorpion got thrown back into the water. The saint repeated the same help, the scorpion also stinged him repeatedly.

A third time the same thing was going on when a man standing nearby and watching all that, told the saint, 'By now you have come to know the cruelty of this creature. You are doing favour to it again and again and it is going on stinging you. Now you let it sink in the water.'

The saint told, 'O brother, this creature is not prepared to part with its nature of cruelty, then how shall I part away with my nature of mercy ?'

Such an answer could come only from him who is free of tension and puzzle.

We all may live and experience this very type of life and propose an example of the type.

GOOD FOR NON-VIOLENCE POSTURES AND FOOD

Living in the society means the life of struggles. Man builds family, establishes relations, gives and takes love, and lets others realize his existence. He prefers peculiarities. He leads a happy life.

This all goes on until all his desires are fulfilled. The moment one tries to disturb the set up or to prevent the activities, his love and affection turns into anger, agitation and hatred.

These days the human life has gone so mechanical that with a single link shattered, the whole machine ceases to work. His coming to a standstill even for a few moments, brings a sudden pause and disturbance in the life of those related to him.

Even a minor sparkling causes a violent scandle taking the whole society in its grip. It affects the common life. Directly or indirectly it hinders the daily routine.

One, with his mind affected by violence, cannot justify his ownself. In the modern society only he is recognized who is non-violent.

Timur Lang (AD 1398) asked Ahmed, 'You being a poet, tell me the price of these slaves.'

'Five hundred golden coins each.
'Well, tell me the price of myself you would fix.'

'Twentyfive golden coins.'

Timur Lang naturally got angry to hear this. He burst out,

'O nonsense, twentyfive golden coins is the price of my clothes alone.'

'Right you are. I also have done the same by fixing twentyfive golden coins as the price of your clothes alone,' Said Ahmed in reply.

'Then, is there no value given to me ?'

'No sir, there is no value given to you. The one who is cruel and violent, cannot be given any value.'

The tendency of violence is directly related with our daily routine work. We do the way we think, and our way of thinking is directly influenced by the food we take.

Food occupies a very important place in our life. More important than this is the process of breathing. The cessation of breathing means ceasing the life. The same is the fact about food to some extent. Of course, life can prolong without food for some days. Those on fast one can go on without food for some more time. Those having much control over their will power, also do not feel disturbed.

The preparation of meals is classified in accordance with the season throughout the year. The meals are prescribed according to the four weathers, i.e., winter, summer, spring and autumn. The meals are prepared heavy, light, easily digestible or fried, matching the season, for a natural digestion.

The body also has daily changes according to the seasons. The seasons throughout the year bring visible changes, likewise, the body shows daily changes in the morning, in the midday and in the evening, and accordingly we change our breakfast, lunch, snacks and dinner. The dishes are prepared with that change in view. Our sages and ascetics have given us dietetic codes, prescribed the items accordingly for breakfast, lunch and dinner.

Now, the scientists and the physicians also are busy with the same type of researches. Every physician prescribes daily items of diet for his patient. He has suggestion of balanced diet for even those who have generally a sound health, for their body to extract necessary energy, strength and calories.

Calories, as much as necessitated by the body, are allright; the excess of calories gets deposited in the body and after all is harmful. The quantity of calories, therefore, is prescribed according to one's nature of daily routine. The more physical labour one has to do, the more quantity of calories he will be needing; whereas he will be needing less quantity of calories who has to do mental labour.

Food shows direct affect upon our daily activities. Excess of malignant or Tamasika food brings malignant activities in our body. The pure or Sattvika food is, therefore suggested for celibacy; it keeps the mind in sound state and the flow of thoughts in a smooth order.

Likewise, the three qualities, namely Sattva or pure, Rajas or rich and Tamas or malignant, also take effect from the quality and variety of food. So is the case with the tendency of activities.

Various chemicals in the brain come up of the food; these are necessary for proper working of the body. Some of these chemicals are very essential for the body; while some are also harmful for the body and even for the brain, because these influence the way of thinking. We should, therefore not take the food which may shed bad effect on our flow of thinking. Food, producing such chemicals, should not be taken.

An analysis of the chemicals in food lets us know the scarcity and the excess of chemicals in this variety departmentwise. The analysis lets us know : which food produces which chemical and how much; what the utility of the chemical produced is; and the absence of which chemical causes the inactivity of which cell and the nonfluency of which nerve.

Which limb loses its working capacity and which limb is diversely affected, this all is the subject of study of the modern scientists. They tell us the lack of which vitamin leads to which complication, which vitamin is produced by which type of food, and which drug substitutes which chemical in the body when food is not allowable.

The vitamins are also a type of chemicals. These, in a calculated quality and proportion, are fed to the body orally or through injection or ointment or breathing system.

The scientists of these days expose the effects of these chemicals through their researches and inventions. The tendency coming up in the mind of a certain person depends upon the chemical process at the time concerned. Lack of sugar in the body leads to a tendency of cruelty, the scientists think like this.

In this age of science the first thing man has to do is to get out of tension, which, however, he has not been able to. This also is mainly because of our food. Mental tension, puzzle, worry, fear, anger and all that come up of our impure food.

Scientists state the shortage of triptophane and cerotonin as the cause of mental tension. Sufficiency of these chemicals brings fearlessness, Calmness and tolerance and stability amongst events and accidents. He does not get anger for a minor reason.

A detailed study results into our knowledge that most of the diseases and worries are caused by our food. All types of food leave their direct effect on our body, on the limbs keeping it active, which themselves are active because of the chemicals produced by that food.

Historians also justify the theory of dietetics. We know that the ancient rulers used to provide meat and wine to the soldiers of their army to creat malignant tendency in them. Served with pure food, they would have not been able to fight, instead they would have been obsessed by mercy, love, affection and compassion.

It was perhaps for this reason that the tradition of sacrifice was started in every platoon so that the soldiers could see themselves as to how the beasts sacrificed try to escape the death blow, and, they could bring the soldiers of the enemy under the same type of death-blow. The sages and ascetics, however, preferred for them the vegetarian food to be given so that the Sattvika quality could be retained in them.

For maintaining non-violence also, diet control is very much necessary. The harmful chemicals in the food get

deposited in the body; it is, therefore essential for us to take such food as would not produce harmful chemicals and, on the other hand, would make already deposited harmful chemicals emitted in due course.

This can simply be done by fasting, so that the deposit of harmful chemicals is thrown out and further income of the same is checked. A weekly fast, therefore, is very essential for the body mentally and emotionally.

The dietetics of the nature of our food should be based upon the following principles : Food should be aimed at soundness of the body. Qualitywise the food should upkeep the mental purity. It should retain the purity of emotional thought.

Keeping these three principles in view we shall experience a natural change in our way of thinking, leading us to be cautious about food, we would, then, avoid taking the food which might pollute our mentality, or might suppress our pure thinking, or might be harmful for the health of our body.

Once we are capable of observing these principles we shall have control upon the harmful elements.

Violence is directly related with the postures. Do we try to find out the reason behind the tension in our life ? It is the incessant mental labour that leaves no chance for physical labour, hence the domination of tension upon our mind, body, brain, thinking and mentality.

Ancient literature abounds in the references to Yogic postures. Their modernized edition is now needed. We should pay the same importance to the body as to the brain. For the constant use of brain, the use of body

should not be shattered, or else our mental tension will grow much more.

Our life has gone so mechanical that we like to use, as we are doing too, every facility more freely; hence we think of nothing but of the upkeep of the body. We have never tried to think of the health of our mind and brain.

We hear the news of this robust man or that wrestler, as having made up a world record or that he is able to overcome anyone in wrestling. But he immediately loses patience as soon as he comes to know of the death or accidant of one of his relatives. At such a news, even the greatest players lose their balance, because they lack emotional firmness. They are strong from the view-point of games or bodily beauty, but from the view point of mind and emotion they are deseased. Soundness of mind and emotion will, of course, make them capable enough to easily bear such a shock.

Change in emotion and mentality is possible by practising the postures. We may have studied yoga which prescribes many postures. Every type of problems has its solution in those postures.

To purify blood circulation the body-brought-up-side-down posture, called 'sirshasana', is one. For controlling our nervous system and glands also, these postures are useful. The tendency of violence will itself turn into the tendency of non-violence when we shall practise these postures and take balanced diet in a proportionate quantity.

SILENCE
NOISIER THAN NOISE

Who knows how to speak, he knows how important it is to speak. Do we know that much can be spoken even without uttering a single word. Even the words fail to tell as much as silence tells. There is a quotation presented here:

'The conversation held for long years between you and me, can be repeated in a few moments if the silence is taken out of it.'

How beautiful an idea ! Speaking itself is not necessary. The words are depended upon, when the ideas exhaust. So long as the expression of ideas go, dependence upon the words is unnecessary. There is one more quotation: 'I had just thought to tell you something, and you turned your ears towards me.'

How simple is the communication of ideas ! The communication through the words may not be that simple. Yes, it also is possible that words, at places, fail to convey the exact emotions, while silence succeeds.

What type of words does a mother use while fondling her child ? Yet she expresses her love and the child reads and grasps that love, without use of words on either side.

The dialogue between a lover and the beloved, is dominated by silence. They may not utter even a word, silence and smile is sufficient to tell what they would like to tell. They do not need the help of words. At times, help of words signifies weakness. There is a quotation:

'Words failed whenever I depended upon them; depending upon silence I, my mind and you, kept on standing.'

There is a beautiful story. Farid (fifteenth century), on pilgrimage, passed through Kashi, the place of Kabir (between A.D. 1398 and 1518). Disciples requested him to pay a visit to Kabir and Farid agreed to. His disciples thought, in the meeting of the two thinkers, much discussion would take place. The same was the thinking of the disciples of Kabir too.

As soon as Farid came Kabir embraced him. Both were happy. Both took their seats. Both the sides were flanked by their respective disciples, pervaded by anxiety, waiting for the either to speak. But neither of them spoke. Both kept quiet. Both met through the words of eyes, not of mouth. For long they kept on sitting like that.

Both stood up. Took food. Relaxed. Joined again. Took their seats. Yet quiet. The disciples were perplexed, for neither was uttering a word. Sunset. Night rest began. Next morning. The same routine, meeting, sitting. Silence. Lunch. Relaxation. Meeting. Sitting. Silence. Night rest. The third day morning they met. Farid willing to go, they embraced each other. Farid left.

The disciples criticized Kabir, 'You have tricked us. We should have known in advance your intention not to

speak; we waited for nothing. How varied our expectations were ! How much we could have come to know !'

Kabir explained, 'Whom would I have spoken to ? Farid is well-versed. He is good at telepathy. Why should have I spoken in vain ?'

Farid also had to face the same type of criticism. He replied, 'Kabir is a great thinker. Whom should I have spoken to ? What was there to speak about ? He is good at telepathy. He could well know what I would have spoken to.'

Dialectics takes place between two learned ones. Only learned, not the well-versed, get involved in dialectics. The well-versed depend upon silence, even though some one may propose to have a dialectics. To keep quiet is not a simple job. It is difficult to remain silent.

Once a king declared punishment of death to be inflicted on a criminal. He started abusing the king in his local dialect, this and that. The king could not understand that.

'What is this man talking about ?' asked the king to one of his ministers, who understood that local dialect.

This man is praising you as a merciful and kind king, wishing you all the best day by day.' The minister replied.

Another minister who also knew the dialect, crossed him to say, 'No, lord, this minister is misleading. The man is abusing you in very vulger terms.'

The king told, 'O minister, I am not as pleased at your interpretation though it is correct, but I am pleased by his interpretation though it is incorrect. Your

correctness is inspired by antipathy, while his incorrect interpretation is inspired by sympathy.'

To remain silent is not so easy. Any day a great war may break out anywhere. Even a single man's abusive word may cause a war. And war is war, whatever its level.

Why did the Mahabharata war take place ? Just a single sentence of Draupadi had caused the greatest war to break out: 'A blind's son is also blind.'

Could the Mahabharata war take place in the absence of this sentence ? Could the story of Ramayana take its present form if Kaikeyi would have not asked for two boons and could have kept quiet ? Had Rama to undergo an exile in the forest? Could the latter incidences take place ?

It happens very often that we have to repent for our losing control over our words: 'Our not using those words would have been so good.' And words, like the arrows leaving the quiver, do not come back. Instead, insult comes back.

Man speaks only when someone is there to hear. He would not speak alone. Alone he, of course, does nothing but thinks, because words are flickering, not steady. Flickeringness and steadiness are opposed to each other. Silence is steadiness, words are flickeringness. Two opposite things bring an opposing effect.

We speak only when there is some one to hear. Then only we think deeply over the subject. While speaking we choose words, from the sentences and mould them to fit in the subject matter. Then only we speak. Should there be nobody to hear, no subject matter and no

thoughts, then no question arises for us to speak. We will have not to speak then. Therefore, a very big benefit of not speaking is that nonsense talk is avoided.

Keeping quiet means relief from the false disputes. Dispute takes place where the thoughts do not cohere, method does not cohere, the knowledge does not cohere, theories do not cohere and the ways to perform the duties do not cohere. Silence is such an unfailing means which does not allow the dialectics to come in. Silence kills the disputes in embryo. It does not allow its hatching even.

The limits of man's ego need no definition. He tries always to prove his capability because of his ego. But silence will make you get relief of this type of ego. Those good at dialectics know how a quarrel takes place. Svami Ramatirtha was once revealing his memories to the audience at a certain place. A scholar asked him, 'Lord, do you know Sanskrit ?'

'I don't know Sanskrit', replied Ramatirtha.

The scholar told, 'You don't know Sanskrit, then how should you be talking about knowledge ? How could one know the Brahma without the knowledge of Sanskrit ? He is not even authorized to talk of the knowledge about Brahma.'

The topic was closed. It is not that the knowledge about Brahma is confined to the knowledge of a certain language. How amazing it is to say that he is not authorized for the knowledge about Brahma who does not know Sanskrit !

The Vedas and the Dharma-sastras abound in the examples of those whose knowledge was great; they,

however, did not perfectly know even their local dialect, what to talk of Sanskrit. They had achieved the knowledge by intuition. The greatest ignorant man may also come to achieve knowledge by intuition. Mere going through the books does not impart knowledge.

A proper study will reveal that a number of persons in many countries had achieved great knowledge, the knowledge of the self, even though they did not know just a single word of Sanskrit.

There have been many spiritualists and philosophers in Japan, Germany, France, Spain and in the Latin-speaking and English-speaking regions. They, being great scholars of their mothertongue, wrote immortal books on metaphysics, religion, philosophy, literature, culture and so on. Should their scholarship be ignored just because they did not know Sanskrit ?

We must try more to understand than to speak. To speak may be a necessity, but to keep quiet is a quality.

A man approached an ascetic when he was seated with his disciple. He started abusing the ascetic. Hearing that the disciple remained tacit, while that man continued with his nonsense talk. After all the disciple started speaking. Abusive words were showered from both the sides, when the ascetic left that place.

The disciple asked, 'O my teacher, you kept sitting so long, and now you are leaving when I have just started reacting to that man.' The ascetic told in reply, 'So long I had a heavenly man sitting with me. I was happy with him. Now when two nonsense men are exchanging abusive words, I have nothing to do here.'

Perfection in silence is not as easy as is generally taken to be. It is understood that speaking needs more labour. But the reality is that keeping quiet needs more labour than speaking.

Dispute is always harmful. It may result only into two, either victory or defeat. Victory means pride, arrogance. Defeat means pains, revenge. Hence, silence is the best means to avoid disputes. We must practice keeping quiet.

We generally keep quiet while taking our food. Behind this tendency there are two reasons.

First : Most of the quarrels take place at the dining table. The plate full of the eatables is thrown away at the time of taking food. The taste, not suiting the tongue, may cause a quarrel.

Second : from the view-point of health, digestion of the food will not be proper if talking will go on with the act of taking food. A sudden stress on some topic may cause a painful obstruction for a morsel to pass through the throat. It is better, therefore, to keep quiet while taking food.

Man may express his intuitive knowledge more through silence than through words, then his scholarship will come up with more brightness. Truth also can be protected by keeping quite. The expression of emotion can be done through silence in a better way than through the words.

A GOLDEN VIEW AHEAD OF YOU

Trying to write on water and to build a castle in air, are the same, the both have no base. That may be possible in imagination, not in reality.

The crop of progress can be cultivated in the field of reality, depending upon the truth, using the chemical of labour. This may be clouded by disappointments at times. Insects of greed may attack, fire of anger may break out. Heavy rain of resentment may prove calamitous. But, your plough of patience going on, a bumber crop will come up for you to harvest, which nobody will be able to detain.

Man should be confident of his power of determination. There is no job in the world which he cannot perform. The job he may not be able to perform, will get no base of his imagination. Each and every avenue is open for him to progress.

Man may escalade the soaring heights in the space. He may cross the ocean merely by swimming. Many records have been made up crossing the English Channel. Even the disabled ones have made up world records in swimming. Sagar-matha (Mt. Everest), the highest peak in the world, has been touched atop. The same expedition is being repeated through different routes, even without oxygen.

Even ladies have not lagged behind. They also have touched the top of the Mount Everest.

One's own firm, determinative and intuitive inspiration is the greatest power accelerating one to go ahead and ahead. An indomitable anxiety to achieve a certain position, crops up by way of a discourse, meeting, discussion, seminar or some friend.

But the decision to step ahead has to come out of his own consciousness. You may get someone to guide your way of life. But you will get nobody to escort you to your destination: for this, you will have to try at your own.

This is the age when even a baby is not supposed to get your personal help while trying to walk. The playthings, cycles and such other things are now available to help the baby walk during the learning stage. We have to depend upon mechanical compliances right from our childhood; then it would be a cowardice if we shall remain waiting for someone to support us throughout our life.

Once we decide, we should proceed on our way at our own. We have to direct our journey ourselves. Let us move on and on. We shall find the line clear. Action, inspiration, enthusiasm and courage should have more and more growth in one life. We should never let lethargy, carelessness, cowardice and suspicion look at us, as 'all these vices obstruct our progress.'[49]

The life of a pious man is always inspiring in itself and for others. 'Be capable enough. Fulfil your duty. Earn by honesty. The ecsatatic life is achieved only by those who are strong, active, dutiful, honest and laborious.'[50]

Keep yourself always busy. Never sit idle. Don't struggle with unproductive ideas. Sitting idle will create mischievous feeling in your brain. There are many who are busy 17 or 18 hours a day with their studies and other pieces of work. They are too busy to find time for useless activities. They do not waste their energy in useless thinking.

Worrying about petty matters also reduces our capacity to work.

Irrelevant talk also reduces our energy. By this type of waste of our energy we earn nothing; rather it is likely to give way to disappointment in our life.

You are yourself the creator of your life. You may build it at your own, according to your imagination. An architect yourself, you may erect a building for all types of your accommodations, which should be modernmost, grand and equipped with all facilities.

It is now certified that you are capable enough and quite competent, as you only can build your life. Then why not the auspicious beginning today itself ? A golden opportunity is waiting for you.

RECOGNIZE YOUR POWER KNOW THYSELF

Pains and pleasures are the invariable parts of life. Like night and day, pains and pleasures are also related to each other. These resemble the two aspects of the same coin; when one appears the other disappears. This is a natural phenomenon eternally frequenting us.

In the pleasant state we are happy and in the unpleasant state we are unhappy. But we must change this way of thinking; this change is very essential.

The Hindus depict their tutelar God, Lord Vishnu, lying, with the transmission of pleasing smile, on the bed formed of the serpent king, called, Sesha-naga, in the milky ocean, called Kshira-sagara. An eulogy to him begins with the words, 'sant-akaram bhujaga-sayanam' (whose form is peaceful and whose bed is formed of the serpent), which are just the same as above in meaning.

This enchanting verse of the eulogy inspires our diversion from darkness to light. It does not present him as a God. For him there is nothing impossible. It shows the connection between the direct and indirect experiences of life on the one hand and the reality on the other.

Snake is such a poisonous creature that even its name brings annoyance. A look at it, trembles our body, or

makes many lose their consciousness. Thus, how could it be that a snake, as if another name of fear, brings peace; but the Lord lies on the bed formed of that very snake and, yet, he transmits a sweet smile.

A real analysis of the words, 'Whose form is peaceful and whose bed is formed of the serpent' reveals the meaning of life. This suggests the numerous sufferings abounding our lives.

Before we are able to pacify one trouble, another trouble arises. Before one desire is fulfilled, another four desires crop up. With one passion being appeared, another ten passions enter the courtyard of our mind.

Anything, like sufferings, calamities etc. is always there to disturb our friends, near and dear ones, family members, relatives, household workers etc. Flood, epidemics, earthquakes, droughts, excessive or scarce rains and other calamities, brought by nature, are always there to put us in troubles.

In that situation we have to use our power of discrimination, skill, thinking and restraint. Indomitable, we should come forth to face those problems.

This is the basic theme of that chanting verse, 'sant-akaram bhujaga-sayanam' etc. This needs a view-point, a change, a discussion. Discriminating our power means recognizing ourselves. Mahadevi Verma wrote in a poem :

'Today, ask not what the position of morning has been, walk along the wind.

Does the setting sun look back any way ?
The beauty of face reflected in every mirror of crystles.
To turn into a day take the darkness

into your grip.'[51]

And Nirala wrote:

'If you lag behind for fear, stop your action.
If you have to fight the enemy, cease relaxing.
An era has gone with you going down and coming up.
Now do away with woman and evening, wine and cup.'[52]

Our view-point should always be high. You can achieve in your life only what you think to achieve. Metaphysical progress is a must for us, and for it efforts may be made by keeping the senses away from their objects, because they never allow the metaphysical power to develop.

How can one help others, who does not have control over himself, his habits, his passions and infinite number of desires, innumerable wishes and useless vision ?

'The groups of vices kidnap him who is the slave of senses.'[53]

The power of attraction of the senses is so strong that they attract even those who are scholars and learned.

'The strong group of senses kidnaps a scholar also.'[54]

The universal truth is known to all that the knowledge of truth is difficult. A great many abstacle comes on the way to truth; still then, he achieves truth who proceeds on that way with firm determination.

'Describing the truth is more blissful than the truth itself but the knowledge of truth is difficult.'[55]

For the metaphysical development, those anxious may be classified at various levels. They may be scholars, extra-ordinary ones, pious ones, theosophist ones and the sages. All the human beings are gifted with one virtue

or the other, and they flourish according to the social and environmental situations. It is these virtues for which some comes to be socially recognized; and at the basis of that recognition he is evaluated.

An ordinary man has the natural tendency of not going in details of things and having more and more possessions. He estimates his social prestige at the basis of ancestral and self-earned wealth, bank balance, estate, motor car, house, land, jewellery etc.

The scholarly ones, on the other hand, give prominence to their knowlege, honour and pedantry. Recognized for their heavenly quality, the extra-ordinary man takes that very quality for an ornament of his personality.

The pious or religious persons opine and describe that piety is the basis of life, hense they lay great emphasis on doing and getting the pious duties done.

The great men and those of theosophic nature are above the normal run. They find transience in the life, which, they opine, should be devoted to the good of others. They think that life should come out of the enclosure of society and be devoted to the welfare of humanity.

This classification provides sufficient logic for one's own introspection Which class do we put ourselves in ? What efforts and changes are necessary for achieving the class of our choice ? For a study of these questions and for the efforts to upgrade ourselves to the desired class, we will have to reveal our latent power of the soul.

Our power of the soul is the only thing which can help us proceed on our way to progress. Then only we shall achieve the goal of life.

POSITIVE THINKING LIFE'S EARNING

Imaginations, desires and requirements are infinite. They cannot be placed in certain limits. One being fulfilled, ten of them come out. Ten being fulfilled, a hundred of them comes out.

Man becomes active to satisfy one of his desires, but the same moment a number of other desires relating to the above grow by themselves. When he finds himself unable to satisfy those desires by his limited sources, he develops a complex of inferiority; he is disappointed and his way of thinking becomes negative.

Desires have been obsessing the mind even of great scholars, learned sages and saints. Desires perturb even those who have adopted the monastic order. At times it is observed that the non-satisfaction of desires compels one into the monastic order. The desires in their unconscious mind go on making a tussle. Overcoming this situation is possible only when there is a coherence in the way of thinking and the style of working.

God has provided common facilities to all human beings. Man has created a disorder in that provision. These people can be placed in three classes:

First : Those in this class take the God as a merciless one, who goes on putting in troubles and never in pleasures. Always perturbed with this opinion such people remain distressed all the time, throughout their lives.

Second : The people in this class opine that the God has provided both pleasures and pains which are the invariable parts of life. Being apart from these is not possible. Hence, when in a pleasant state, they feel happy; and when in a miserable state, they feel unhappy. They lead their lives with laughters in pleasant state and with tears in miserable state.

Third : The ones in this class say how kind the God is. We do not deserve this much pleasure and happiness, yet he has kindly provided all this. The pleasures provided are so large in number that they overflow my bag. With this idea they remain happy always.

Facilities are similar, place is common, situations are the same, quantity is equal, but the way of thinking is different. And this way of thinking brings a great variety in the experience of pains and pleasures.

Experience of pleasure and performance of pious duties can be done only by whose thinking is positive. For such a positive thinking, sweetness is needed in our behaviour, activities and speech. A quotation from the Atharva-veda:

'Everybody loves them who have sweetness in their behaviour, speech and activities. Only those who are sweet by nature and who know general etiquettes'[20] can perform pious duties. Your deeds also, therefore, should be like those of great men.

Good behaviour is self-styled, whether it is for the human beings or for the animals or birds.

Behaviour speaks of itself. The virtues are judged by that much. How beautiful are these words:

'Man is judged by his virtues, the virtues are judged by his knowledge, the knowledge is judged by his graceful behaviour and the graceful behaviour is judged by his pleasing nature, trying to keep everyone happy.'

'The medicinal things be sweet, the sky, the waters and the space be sweet, the lord of the land be sweet, and let us also, likewise, be sweet.'[56]

'Our behaviour with others should be like the behaviour which we expect from them.'

It is the behaviour which shows how and when animal instinct creeps into human beings and human instinct into animal beings.

Let us be optimistic throughout our life, so long as our problems remain to be solved. Success will surely come forth. Barely money does not solve every problem; alongwith money, will power also is needed.

A millionaire man attended a discourse. At the end of the discourse when he stood up in rush, a pickpocket emptied his pocket. He became sad. The Svamiji asked the reason behind his sadness.

'My pocket has been emptied.'

'How many rupees have been stolen ?'

'Something between ten and twelve hundred"

'Why should you, a millionaire, be worrying like this ?'

'O lord, I cannot afford a loss; I feel happy with the income, whatever the amount. The loss has loosened my will power and I am now disappointed.'

How dependent has the man become ? He has taken the thing as an object which actually is a means. He has started depending upon the thing which should have depended upon him. He desired the things to be his slave and he himself has turned slave to the things.

Why and how has this come to be ? Just for the way of thinking so far as the positivity of thinking is concerned. We remember this stanza of the national poet 'Dinkar':
'The trees of iron will grow green,
you just go on singing the song of love.
This earth will certainly be wet,
you just go on shading tears.
Lamentations and cries may
fill in the space howsoever densely,
skeletons may pile up in heaps,
the globe may be paved up with skulls,
but the load of the sound of hope
will have to be afforded by the breeze.
For the living dreams, the way
will have to be given by the dead.'57

Life brings such moments for man when he loses all the hope at once. Then he must accept the authority of penances:

'Tranquillization of mind, gracefulness, silence, self-control and purity of emotion are together called the mental penance.'58

This way of thinking supports the positivity which is most essential for a progressive life.

CONFIDENCE
FOUNDATION OF HAPPINESS

Confidence is one of the greatest virtues which have been attributed to man by God with affectionate blessings. It is his confidence which gives him an idea during his moments of hopelessness and guides him when difficulties pave his way.

Natural beauty is one of the most important gifts, like beauty, strength, youth, presented by God to him. Fear, awe, terror, trouble, pain, distress, uneasiness, danger etc. make him disappointed, while natural beauty makes him calm and quiet. This is not a hidden fact. The need is to know it, recognize it, and to use it properly.

Confidence is a ground where the foundation stone of happy life is laid to build a house. The life without confidence is without pleasure. Confidence and pleasure are synonymous. There can be no work, talk, behaviour, transaction, without confidence.

Sufferings frequent the life. They must be faced. The view-point of escapism signifies our cowardice:

'No doubt the feet had to undergo immense sufferings, but the feet have, any way, adopted the track at least. With the burning fire on hands I was expecting someone

to let me know the nature of burning fire.'[59] Or else:

'When the human beings start living for themselves then everything oweing to them is displayed for sale. When the habit of taking risk disappears then each race dies.'[60]

'Love, immense love, why !
let the memory be faded.
Let her pleasing remembrance not come,
envelope the dam of affections with the love-letter,
throw it in the flowing river, let it be flown.'[61]

How inspiring is this song ! Its lines will always be infusing a new hope :

'Let us have inner courage, let us conquer our mind,
let us conquer ourselves before conquering others,
let us have inner courage,
let us be able to fade out the trends of discrimination,
let us be able to forgive the friends who may be mistaken,
let us remain free from untruth and depend upon truth,
let us conquer ourselves before conquering others,
let us have inner courage.'[62]

How well Pant, has defined the way to control the mind:
'Awake, O mind, be above,
Not only of yourself, but also of the mankind,
welfare will it be possible for you to do.
To enjoy the sensual pleasures
also constant restraint is needed'[63]

The above poems also recognize the inner confidence as a base, as the essence of life. We also change ourselves any time, anywhere, any moment. Progress may be made all the time. Any vice may be deleted any time. A fearful may turn a fearless, a coward a courageous, a sensualist a restraint, an angry a peaceful, a mean a

saint, a greedy a donor, a cruel a kind, a fool a learned. The only thing needed is the recognition of the inner confidence. It is written:

'An ant, though just crawling, covers hundreds of miles; while none but an eagle, if not active, would not move even a single step.'[64]

Doing efforts is the nature of man. He attempts and attempts. That is why he is successful. Change also is attached alongwith effort. The change varies according to thoughts, situations, emotions, actions, or so. Its proper use is needed.

There was a Kshatriya Youth, called Kula-putra. Someone had killed his elder brother and escaped. Kula-putra's mother told him, 'Your elder brother has been killed and you are sitting idle. Is the revenge not your duty ? You are a Kshatriya, after all.'

Mother's words threw his mind into agitation. He proceeded on the search of his brother's killer. He kept the search on for days, weeks, months and years and after all he was successful. After twelve years he found the man who had killed his brother. He dragged him to his mother. 'O my mother, I will punish him. I will cut his head apart with my sword.

The killer felt the death nearing him. There was no escape for him. He put a straw into his mouth and told, 'O mother, I am like your cow ?' (The Kshatriyes never kill a cow as well as the persons who seek shelter.)

Kula-putra was just prepared with his sword when his mother told. 'O my son, you forgive this man, now.' The son got angry, 'You had told me to take revenge. And

now you are saying to forgive him. The mother pacified him, 'O my son, you are right. But forgiving him will be a greater duty now. He is of course a criminal, but he is also a refugee. A Kshatriya never kills the one who comes to refuge.'

Mother's words showed an immediate effect. The son's heart changed. The anger and revenge changed into mercy. In this context one more story is worth mentioning. It is about the great king Parikshit.

The great king Parikshit, while on hunting, got lost in the jungle. All of a sudden a dark-complexioned man, with a club in his hand, came to his sight. He was driving a cow and a lame bullock.

The great king asked who they were and the answer came, 'I am the Kali-yuga. This cow is the earth and this bullock the religion. Both are running away for fear of the Kali-yuga.'

The king took out his sword to protect the religion. The Kali-yuga was defeated in the battle. He asked for refuge which was granted by the king.

The Kali-yuga is permitted to reside in fourteen things, including gold. The crown on the king's head was made of gold. The Kali-yuga looked at it and got into it. Hence the king also was obsessed by the Kali-yuga.

Moving onwards in the jungle he found a cottage. Hungry and thirsty he gave a call to the sage, but did not get any response. Obsessed by the Kali-yuga he lifted the dead body of a snake and put it around the neck of the sage who was meditating.

Looking at this the son of the sage cursed the king

Parikshit that he would be bitten to death by the Takshaka snake within seven days. At this the king repented his misdeed, but what more could he do ? He listened to the recitation of the Srimad-bhagavata for seven days. On the seventh day the Takshaka snake bit him; he, however, took the rebirth in heaven because of the merit earned for his devotion to God.

The life may any time be purified by pious thinking. An incident will sufficiently exemplify that change.

A padre of church in England was quite confident about the power of faith. He used to experiment this for reforming the notorious thiefs, robbers, the dishonest, the cruel, the unjust and the torturers.

One night a notorious theif, who had run away from a local jail, knocked at his door. The padre received him with all what could be provided at that time of night. He offered his own bedding in his bedroom, and himself lay on the ground. In the morning the thief was not there. The padre's two silver lamp-stands were also found missing. In a short while a few jawans of the city police came there with the thief in their grip. They also knew that the silver lamp-stands belonged to that padre, hence they had come directly there. Looking at them the padre said, 'O, he is a friend of mine. He was my guest last night. I had presented the lamp-stands to him ?'

The words of the padre influenced the heart of the thief so deeply that he, then and there, with all his apology, resolved never to turn back to the cursed career in his life.

Such is the power of confidence; it makes possible what may seem to be impossible. The confidence, therefore, should always he saved. It is certainly the foundation stone of a happy life.

SUSPICION CAUSES DISTRESS

Suspicion is such a thing which troubles a peaceful life, brings a turmoil in thoughts, blunts talent and fills mind with complexes.

You are relaxing somewhere. Dialogue is on, when someone close to you, comes. He requests your friend to hear him in a secluded place. They, moved slightly away, converse in low tones. Suspicion obsesses your mind. What is that ? Are they criticizing me ? Are they planning some conspiracy to put me in distress ? Is any fatal news going to be out ? And you realize yourself being caught in a magical noose of suspicion.

Why is it that you think others watch you with a jealous eye, as if everybody criticizes you, puts you to some disadvantage, tries to bring something inauspicious for you ? Why is it that everybody seems to you as if a wicked or an enemy ?

This is due to the weakness of your mind. Due to slight diversion in your way of thinking: the same man seems to you as an enemy one moment and as a friend the other moment ; your words will seem to you as bearing praise, not criticism; your speech bearing graceful behaviour, not bitter words; your behaviour replete of intimacy, not resentment.

Suspicion should find no place. It should not be allowed to be born.

Some persons proceeded together on a journey. On the way there was a jungle, where they had to stay for rest during night. In the jungle there was a terror of robbers, who really came over there and started looting them.

Of them a youngster was also asked by the robbers to hand over all his possessions. He gave them one hundred gold coins. They asked, 'Do you have anything more ?'

The youngster told, 'Of course I have more, but I am not going to spare that. You send your leader whom the rest will be given.' When the leader came the youngster was going through a book. Showing that book to him he told, 'This book is my wealth.'

The leader asked him to hand over the same and the youngster told, 'No, not like this, first you will have to listen to something from this book.'

The young man read for him the touching descripiton: how stealing brings demerits; what are the consequences of torturing others; one's own mental trouble caused by troubling others; and so on. This impressed the leader so much that he gave all the looted things back.

Confidence emerges in the absence of suspicious confidence. Confidence causes the success of the affairs which had been remaining unsuccessful.

A man standing ashore of a sea was looking at a ship anchored away from there. He decided to swim to and fro the ship. He jumped into the sea and reached there.

While returning back he thought, 'the distance is too much for me to cover.' He got so disheartened, that he was about to sink in the sea.

At once he started thinking the other way, 'Never can I be defeated. I have come swimming, then why can I not go back swimming ?' He was pervaded with the enthusiasm he had never experienced before. And he swam back to the shore.

Suspicion would have not allowed him to reach back, and he would certainly have sunk into the water of the sea, whereas, his confidence succeeded in giving him an enthusiastic life.

Life is paved with difficulties, which inspire one for a struggle. We should always remember, 'unsuccess is the first step of success.' And this verse must always be remembered as a source of inspiration.

'Affairs are successful decidely by efforts. Animals do not enter the mouth of a lion in sleep.'[65]

Efforts result into a tranquillity of mind :

'In the presence of tranquillity all one's distresses go absent. Whose mind is tranquillized his talent is established.'[66]

How inspiring are the following maxims from the Atharava-veda:

'Standing atop in any field is a great achievement.'[67]
'Efforts bring success.'

'You go higher up than those who are equal to you, and get equal to those who are higher than you.'[68]

Full of this type of confidence the mind leaves no room for any type of suspicion. Suspicion is breeded only

where common sense lacks. Let us mould ourselves according to the situations, so that no suspicion arises.
A Seth had got his daughter married. Being the youngest she was given excessive fondling which had made her shameless, rigid and rude. Ego and loose temperament were invariably seen with each of her activity. She was no good at any aspect of home sciences. Dissatisfaction grew in the household, as she failed in impressing even a single one.
Each one of her in-laws also wished not to have intimacy with her. She also did not feel homely there. She wrote to her father, who sent her brother.
After a quarrel with all the in-laws she left for her parents' house. Throughout the journey, she had been abusing her in-laws before her brother. She broke in tears as soon as she reached home. The dialogue between the father and daughter was like this:

'How did you like your in-laws' home?
'Absolutely a hell.'
'How did you like your father-in-law?'
'He is a real demon.'
'How is your mother-in-law?'
'Devilish as she has been since her last birth.'
Your husband's sister?'
'She is very quarrelsome and back-biter.'
'Your husband's younger brother ?'
'Number one vagabond, a fellow liar and faithless.'
'How do you like your husband's elder brother?'
'He is greedy, miser and sensuous.'
'Your husband?'
'He is the Yamaraja incarnate.'

The father tried to remove her dissatisfaction. Each one in the household cannot be equally bad. There should be some mistake or the other in the girl. He thought she would have to be tackled with patience. He, therefore, kept quiet that day.

The other day he asked, 'O my daughter, should you wish, I will give you such an incantation which will bring all your in-laws under control.'

The girl had wished the same. She immediately agreed to the proposal. The father told, 'But, my daughter, accomplishing that incantation is not so easy. You will have to undergo trying efforts. During that time you will have to keep anger away. Continuously for six months you will have not to be involved in any quarrel with anybody, any time, on any problem.' The daughter agreed and the father taught her to do the needful.

After she came back every one of her in-laws was wondering, when they came in touch with her, as she started performing her share of household duties. Her mistakes invited curses and criticisms, but she uttered no word, she kept quiet.

The changes were visible the next day. The behaviour of the household people started changing. Much was changed within a week. The girl thought, 'The incantation is so powerful that it took only one week to show results.'

The results in six months were so happy that the mother-in-law transferred all the household responsibilities to the daughter-in-law, whose advice became inevitable for all the affairs there.

One day all of a sudden the brother went to bring his sister, but none of the in-laws was prepared to let her go. Her brother's request was, however, honoured.

All through the journey she continued praising her in-laws. The father welcomed the happy daughter. Their dialogue this time:

'How did you like your in-laws' home this time?

'O my father, that place is heavenly.'

'How did you like your father-in-law?'

'He is affectionate to me more than you.'

'How is your mother-in-law?'

'It was her love due to that I felt no uneasiness in separation of my mother.'

'What about your husband's sister?'

'Nobody could be a better friend of mine than she.'

'And the younger brother of your husband?'

'He pays to me the same regards as he pays to his mother.'

'How did you like your husband's elder brother?'

'He is really an exemplary brother.'

'And what of my son-in-law?'

'O my father, he is the God incarnate.'

Such a big diversion. It is all due to one's own moulding in accordance with the situations.

This story signifies how the popular behaviours and situations change. It also tells that baseless suspicion does not find place if we do not allow it to have one.

APPEARANCE OF HOPE DISAPPEARANCE OF DISTRESS

In the human life hope is the beacon, it works as vitality and it helps as viaticum. With the help of the small cord of hope man can take up Herculean tasks. For performing all the duties in the world he has only one support, and that is from hope. The day man will ignore the importance of hope, his fall will begin inevitably.

Hope works as a cord. It inspires the vital power. During the moments of hopelessness it emmits, like a lighthouse, the rays of light which enlighten our darkend path. It continues with the inspiration to perform our duties with pleasant emotions. Hope challenges us to fight war with hopelessness. It verifies the presence of God in our body, in our mind. It strenghtens the idea that we have God with us to help. It gives full faith in God. It keeps the faith always alert.

'I have lost everything. This time my business has brought so big a loss that all my capital is gone. Now, I cannot show my face to anybody. I am in debt. How shall I be able to make it up? What shall I do, how shall I do?'

'I have lost my service. How shall my family be maintained? How shall the education of my children be complete? How shall they be brought up? How shall my wife's medical treatment be maintained ? I do not know if I will get another service ? Getting that I do not know

the amount I will get as my salary, will suffice to maintain my family?'

'The result is out, I am not successful. Shall I be able to continue with my studies? Maybe I am destined to fail all the time. Shall I be able to get higher education any time ? I do not have the capacity needed for studies. I might remain uneducated.'

'My beloved has left me. Will there be a next meeting with her? Has someone misrepresented me before her? Is it not possible that she has met any rich man? Maybe, she is a whore! Maybe, her own character is bad.'

'I have been removed from the position I held in this institution. Has someone made a false complaint against me? There is no better worker in this institute. I do not know what its lot is. Will this institute be able to run or not? All those with the institute are not its well-wishers. How shall the institute run without me.

'My son now wants a separation from me. He sees some defect in my nature. Maybe he has stolen some shares from my property to make some arrangement. He seems to have gone a misconduct also.'

All the above examples have no trace of hope. Each one of them is full of the emotion of hopelessness and negative thinking and fault-finding, no trace of hope anywhere. This way of thinking always brings difficulties in life, while optimistic way brings patience.

A Seth came back after his tour which lasted for many years. He entered the house at night. He saw his wife sleeping with a young man. He was angry. He took up sword. The tip of the sword hit a picture which had a

sentence written on it, 'Do no work in hurry.'

The Seth stopped. He sheathed the sword and waked his wife up. She bowed to him and wished. The Seth asked, 'Who is this young man?'

'This is your son who has grown young by this time.' She answered. The Seth was pacified. Had he not shown patience, something very unfortunate would have happened.

Hope is automatically joined by graceful behaviour, which, when appeares, destroys the feeling of enmity. Enmity to anybody is the worst possible feeling. Here is a narrative from the Mahabharata.

There was a sparrow living in a king's palace. It was named, Pujana. It was an extraordinary bird. The king also liked it. The queen and the sparrow had delivery the same day. Both the young ones were brought up with the same care.

The sparrow used to bring two extraordinary fruits from the jungle, one for the prince and another for its own young one. Both were growing up.

One day in a fun the prince twisted the throat of the young sparrow and it died. The sparrow, came back with the fruits, found its young one died. Angry and full of the emotion of revenge, it hurt with its beak both the eyes of the prince. The child started crying, and the king and queen ran to him.

Pujana told, 'O king, your child has killed my young one and I have destroyed the eyes of your child. Now I am going, I will not stay here any more.'

The king told, 'You have done what you could have done in revenge. Now forget the incident and keep on staying here itself.'

The sparrow told, 'The feeling of crime will not be removed from my mind, hence I will not be able to stay here any more. I will have to leave.'

The links of enmity are endless. These never come to an end. These have to be ended with the new tinge of inspiration. The new music of life has to be searched out of that very new inspiration.
'Sunk in sleep they were walked up by the sun. The ray opened its eyes and embraced again and again.'[69]
How beautiful are these lines:
'O unfortunate, what is this, you are raising your hands?
Just let your step move on.
to provide shadow no cloud
is to come from the heaven.
By chance, it may so happen,
an oasis is found not all the days,
but the thirst is quenched
by sweat in the deserts
Just move onwards, what hope is there
to make you waste your time?'[70]

Mahadeviji has written:

'The vitality asked, where the distance in between is,
when had the foot minded the thorns?
When I was driven by that deluding tide of breathing,
just in a fun I got the universal destruction
by leaving free my boat in the middle of current.'[71]

Life has always been inspiring and will always inspire also. What is needed, is our resort to enlighten our inner conscience by those galaxies of inspirations. We will

have to get rid of our tendency of pulling the veil on the things which are known, and getting entangled with the same. Otherwise whole of our knowledge will be proved useless.

We know what we have to do, and how much we have to do. Having come to know these limits we do not go beyond that, and remaining within that, is self-control. As soon as we try to go beyond these limits we start visualizing the otherwise results which aught to come out.

Eating and drinking, sleeping and walking, reading and writing, daily routine, commercial duties, social, religious and metaphysical responsibilities, and such other things have to be properly sketched out, or else, we may be caught in the same labyrinth as that of Alexander.

Aparajita, the emperor, after a great victory, called on his mother to have her blessings. As soon as he kneeled to touch her feet she turned her face about.

He requested, 'O mother, your son has come, after a great victory, to have your bleesings'.

The mother's reply came, 'How can I bless the one who is involved in massacres? What are you going to do with such a big victory?'
'O mother, I will overcome the neighbouring kingdoms.'
'Then what?'
'I will overcome further more, far away, kingdoms and will widen the limits of my empire.'
'Then?'
After bringing all the kings under my control, I will live peacefully.

'Why don't you achieve the same goal right today which you want to achieve later? Will you be able to live peacefully after killing millions and millions of people and ruining so vast an amount of properties?'

The son had no answer.

It so happens very often. All the adventures come to the same fate, 'let me finish this much, then I will live peacefully.'

Then why do we not employ all our capacity to perform properly, the duty for the welfare of entire humanity ?

GOOD THOUGHTS BETTER BEHAVIOUR

The waves of thoughts are always on in the mind. They also change from time to time. According to those very waves the thoughts at times become metaphysical, religious and philosophical and at times cruel, disgusting, detestable, shameful, laughing-stock, even insulting and harmful.

The place, time, circumstances, diet, dress, near and dear ones play an important role in the long chain of thoughts. Man has a constant change in his thoughts from moment to moment.

Whenever his thoughts are entwined by the illustrious merits earned in previous births, then those thoughts tend towards the performance of good deeds. When there is something different, then there should certainly be some element polluting the thoughts. Then with an analytical view we should look into our place, timings, diet, dress etc. There is a proverb: 'As is your diet, so is your mind.'[72]

There was a saint. While on a journey, he had to stay at a place in the night. He went in a big building. The owner of the building welcomed him. The food was served in the utencils made of silver. The dishes included dry fruits and sweetmeats. A comfortable arrangement was made for his sleep.

The room provided was decorated in a very artistic manner. But he could not sleep. Many polluted thoughts environed him. He went in meditation.

In the morning he came to know from the Seth that the room was used to be provided for the entertainment of foreigner guests, involved in unchaste activities. The source of income also was the money earned by illegal means. The influence of that was inevitable naturally. The saint had to fast for a few days, then only his feelings could be purified.

Diet and place influence the thoughts and activities. Likewise, the current of thoughts is also transmitted from one man to another. The type of transmission of thoughts is now called telepathy.

An old woman was on the way with a big packet atop her head. Feeling tired, she rested under the shadow of a tree. From the same direction a man was coming on a horse. The old woman requested the horseman, 'O brother, will you please carry this packet placing it on the back of the horse for a short distance?'

The horseman told, 'I am not a servant of yours. I am a government officer.'

The old woman had to keep quiet. The horseman moved on. Soon he thought, 'may be her packet is full of valuable things. Should I escape with it, she would not be able to do anything against me.'

He came back and told 'O mother, please excuse me. I feel ashamed of my behaviour to have denied my help to you. Please let me have your packet which I will carry to your destination.'

The old woman told, 'No', my son, you leave it. I will carry it myself. Why should I put you in trouble?'

The horseman told. 'What has happened to you, old woman? Just a few moments ago you had requested me and now you are rejecting my offer.'

The old woman replied, 'O my son, the same telepathy which you have received, I also have received.'

The idea, even untold, was transmitted from one mind to another. How the feelings are expressed! The feeling can be observed through the eyes. Likewise is the proverb, 'Face is the mirror of man.'

Face is the image of inner sense. What you think, needs not be expressed. It is itself written on the face, lips and eyes. You might have observed that some one's smile is very crooked, while other's smile is much graceful solemn, natural, receptive, sweet and pleasing.

The place or locality also influences the thoughts. That is why, while choosing a place for whatever use we collect details about its sanctity from the scholars, researchers and pandits. We get it sanctified also. How the non-sancitity of a place influences our thoughts is exemplified here below:

Sravana-kumara, known for obedience to his parents, was on pilgrimage carrying his parents in a 'Kanwar' or 'behangi', (each seated in a basket which was made to hang from either end of a pole placed across Sravana-kumara's shoulder). Visiting many places, he passed through a place, called Jahajpur.

At once it stroke to him, 'how long shall I carry these old parents? I have made them visit many centres of

pilgrimage, now I will leave them here. May they remain alive, may they die. Their life seems not to be much longer now on. My feet are wounded. I am badly tired. It will not be possible for me to move any further.'

Sravana-kumara let his parents know his feeling. They striken with wonder, thought, 'Our son has been beyond ego and selfishness; so obedient and so helping. How could such a feeling strike to him ? What an unfortunate moment is facing us ? Who is here to help us, what is fate going to bring for us ?'

Sravana-kumara's father was a wise man. He told, 'O son, your feeling is allright. We have no objection. But we have a minor request to make. Should you agree, please carry us just to the outskirts of this place.'

Sravana-kumara thought, 'I have made them visit so many centres of pilgrimage and served them so long. Now there would be no harm if I honour this minor request of them.' And he agreed. He took up the 'Kanwar' and proceeded on. Within half an hour the border was crossed.

To a great wonder, Sravana-kumara started to feel, 'I have put my parents in trouble, I have hurt them. Who is there to help them during their old age ? How was it that I could utter such harsh words ? Shame to my life! How did such a polluted feeling come in my mind ?'

He started weeping with tears constantly sheding. He knelt to the feet of parents and asked them to forgive him.

The father told, 'O son, you are not guilty, it is all due to this place which we have come across. Both the soil and

air of this place are polluted. Hence such polluted feeling come to your mind. We have no doubt in your devotion towards us. Do not curse yourself any more. Proceed on.'

This was the influence of the place. So is the influence of the way of earning the food. The food procured for us is by whom ? Is that man not a wicked, thief, dishonest, smuggler, murderer, passionate ? These aspects of the topic have to be described.

We have clear and repeated experience, through brain and mind, that the food taken on a rich man's dining table brings no pleasure, but creates restlessness and ill feelings in the mind. On the other hand, a very simple plate of food offered by a poor man brings an ecstatic pleasure.

An unexpressible experience of satisfaction and peace, an inspiration to help others and contemplation of God, are the result of the food which we take.

This heavenly pleasure is the contribution of the merits which are earned by the money spent on that food. The Sattvika and Tamasika types of thoughts also vary according to the type of food taken and the means the food is acquired by.

The atmosphere plays so impoortant a role regarding feelings that it brings diversion in our thoughts. So we should have a perfect knowledge of our environment. Natural beauty always infuses pious feelings in the mind. How good will it be when the whole world will have this very type of feeling ! Then this earth will turn into heaven.

HEALTH
MENTAL AND SENSATIONAL

Violence grows first in brain. Then it is implemented by the body. Torturing, beating, loot, hurting, murder etc., are planned in the brain before the further plan is chalked out. Actually saying, the plan for every moment and of every action is drawn in the brain only.

Even the smallest piece of action is carried out according to the order issued by the brain. Even shaking a finger will have to be originated in the brain; the idea will then be transmitted to the hand concerned; then only the finger will shake, otherwise it will not shake at all.

Hence, it is a universal idea that violence first grows in brain. It is planned there and then it is actually implemented. Violent planning, therefore, means that the brain isn't fully healthy. It is ill, then only it chalks out violent plans. Taking revenge means an action under some complex. And complex means mental disease.

Our body is surely not fully healthy. The hunger, thirst, fear, sleep and so on which we feel, suggest some other state of the body. The body demands some thing when that thing is exhausted or in short supply within the body.

Once, a king asked his minister to let him have 'darshan' of God. The order had naturally to be implemented. The minister asked him for some time.

Outside the city a lonely place was occupied where a platform was erected and it was covered with curtains from all the four sides.

The king was informed, 'the 'darshan' of God can be had but a cross-breed will not be able to have a 'darshan' at all.'

The king made an announcement accordingly. Amongst the rushing crowd, the king was the first to reach the place for a 'darshan' of God. He looked inside. There was nothing there. He thought, Is it that I am a crossbreed?'

Getting out he told the minister, 'I have had a 'darshan' of God.'

Then everyone repeated the same thing, going in, coming out, not finding anything, yet declaring, 'I have had a 'darshan' of God.'

A general talk may be supported by the crowd, and the one, who will refute it, will have to face violent attacks. Obstructing any individual or popular desire means inviting violence.

The man who is always busy thinking of violent actions only, is more diseased from the mental point of view.

To remain busy with destructive activities, implementing the projects of war, even making underground passages (through hills with the help of explosive charge placed ready to go off when required) and such other affairs have a goodwill behind them; but those, who undertake such affairs, have the emotion of violence in their unconscious mind somewhere.

Working in a slaughter-house, operating its machines, packing fishes in boxes, working in such factories and such other careers involving cruel activities, suggest a violent feeling. And this feeling, like a wheel, is always on with no stop.

For the renunciation of voilent feelings there should be a certain type of feeling in the mind, that is of renouncing. Violence will continue as long as the desire for possession will remain. But, the day the meaning of renunciation will be clear, the violent feeling will cease to grow.

A great saint came in a town. Public started visiting him. He was a great scholar and his fame had spread far and near. The news reached even to the king. The king sent his minister to invite him.

He denied, 'What shall I do in the palace ? I am an ascetic. He, who may like to visit me may come here himself.'

The king wondered. But he had anxiety in his mind to visit, so he himself went. The king made appropriate arrangements. Warm reception, good food, comfortable room, and that saint continued his stay in the palace.

The king thought, 'What type of ascetic is this ? He does not wish to leave this place. It seems, his renunciation is ficticious.'

One day the king proposed, 'Let us have a walk for a while.' They both moved towards the jungle, far away. The king told, 'We are know far away, let us be back.'

The ascetic told, 'Where to return. Come, we will keep on moving onwards. We shall stay anywhere, just to take rest. Now what for to go back ?'

The king told, 'But, O lord, the palace is left behind.'

The ascetic told, 'The palace is not left. It still remains in your mind. I was reading your suspicion reflected on your face. You were thinking, 'What type of an ascetic he is who is continuously staying in the palace.' This is the difference between you and me. While in jungle it was my own self that remained in me, and not the jungle. While in your palace, it was my own self that remained in me, not the palace. Your mind, however, is still in link with the palace.'

The ascetic had no desire in his mind. He did not differentiate between a palace and a jungle. That is why his mental soundness remained intact during his leaving the palace or coming to the palace from the jungle. On the other hand the king's mind was linked with the palace. He therefore, felt uneasiness in leaving the palace.

There can certainly be no difference where the non-abstinence is harmonious, and tending also is harmonious.

Once Gautama, the Ganadhara, asked Mahavira, 'O lord, is there any equality between a sovereign-of-the-six-regions Chakravartin and a tiny creature, called 'kunthu' ?'

Mahavira replied, 'Yes, they both are equal.'

'O lord, wonder strikes to me a lot but I am not able to understand what sort of equality between the two exists?

Clear was the answer of lord Mahavira, 'O Gautama, desire is no lesser in either of the two. The density of desire of 'kunthu' is the same as that of Chakravartin. Both have the same non-abstinence, same tending,

same desire, there is no difference.'

For such a knowledge, a balance is needed. This age fully lacks in balance. One tries to be balanced, while another gets imbalanced and makes others also imbalanced. Likewise, the society also gets imbalanced.

Many disharmonies take place in the society. One comes to shed blood of the other. In the same community, those hate each other todays who lived together in the same house till yesterday. It seems, they will kill each other coming to the sight. They lose discrimination. They have no thinking.

A Thakur and a Bania lived together. They were fast friends. One day they thought, 'Who will look after our families in case we would die ?'

Both discussed the problem. The conclusion was, 'Should we finish our families, there would then no problem be remaining ?'

Both decided. They took out swords and moved towards the house. The Thakur finished each of the members of his family. The Bania could not do like that. He saw the Thakur with his sword stained with blood.

The Thakur told, 'I have finished all; what did you do ? How coward you are ! I will do that, let us move.'
'Leave it, let it be like that, why to worry of the future, come what may.'
'Alas ! there is nothing left to worry about.'
To this distant limit are the people lacking in discrimination. They are not able to get themselves adjusted with the situations, thus they invite sufferings. Being not able to take decision according to the

situations, signifies the mental disease.

All types of facilities of medical treatment are available. So are those of psychiatric treatment, which is based on control. We can undergo psychiatric treatment if we control some of the habits in our life, as discussed below:
Control over the words : talking only as much as necessary.
Control of diet knowledge of quantity, variety, timing, fasting etc.
Control of relaxation : not to invite laziness by taking unnecessary rest.
Control of sleep : try not to go beyond a certain limit of duration.

Talking much and for a longer time is generally deemed symbol of wisdom; whereas, in reality, talking much is a type of mental disease or defect and its treatment is necessary.

Wisdom does not mean one's excess talking. Wisdom means one's talking less, still talking more. A writer's or poet's most successful achievement is the use of minimum possible words and maximum possible expression in an aphoristic manner.

Control of diet means taking as much food as needed. We must 'eat for living, not live for eating'. The day we shall follow this theory, we shall achieve the greatest prosperity.

Relaxation has also a limit. Excessive relaxation makes the tissues of the body habitual of remaining inactive. It develops laziness. It loosens the body. For this all one loses his health, and inspired by this he gets involved

in voilent activities, because, that way, many ill feelings are generated in his mind. He starts losing confidence upon his efforts.

Sleeping has also a limit. Human life is so short; if it is not utilized in a properly managed way, its aim will not be fulfilled. Our daily routine has a provision of timing for every work. If we waste more time in sleeping, we will not be able to complete other works, that will mean our being delayed in one way or the other.

Emotional health is as necessary as the mental health. To understand one's nature it is very essential to understand his emotions. The emotions are accompanied by feelings. There are nine types of sentiments. Every sentiment has its own feeling, like laughter, sorrow, anger, love, pathetic, disgust. We can understand one's nature by studying his feelings while accompanying him. The emotion takes the same form as that of the feeling from time to time.

Quarrels take place for petty matters between mother-in-law and daughter-in-law, father and son, friend and friend, brothers' wives, brothers etc. A study of the feelings can control most of such quarrels. We should control ourselves as soon as such feelings arise. The basic thing is control.

The superintendent of an Ashram asked the four newcomer students, 'What do you want ?'

'We all would like to learn 'Sadhana,' the four had the same answer.

The superintendent made them seated in a room and asked to observe silence, and he left the room. The four

were seated. After some time they started reading questions reflected in their eyes. After all one of the youngsters told, 'How long have we been sitting ! I don't know where the superintendent has gone !'

The other one told, 'Why should have you spoken while he had asked us to observe silence ?'

After a short gap of silence, the third told, 'Oh ! it is now evening time. Somebody should have brought a lamp for us.'

A fourth told, 'You three have spoken, it is only me who is observing silence.'

Control is not so easy. It needs a continuous practice. Who does not know, he must be taught. Who knows but misrepresents, he must be corrected. Who deliberately commits mistake, he will go on doing like that; correcting him is not possible. He should be undergoing mental struggle, hence should be unable to control himself.

At times it so happens that you like to do something, some good thing. Now you understand the thing which you did not understand earlier, hence you like to correct the same. Then your past dominates your present. It does not let the good present remain good any longer. It dominates your efforts. But this type of situation is also accepted and welcomed by the metaphysical world; because there is no wall of ego in that world. It is very essential, we should be healthy from the point of emotional view. That much is the basis of our mentality and physical health. With this health coming up all the mentality will show a change and we shall be able physically also to run our body according to the emotions.

VALUE OF THE VALUABLE LIFE IS COMMENDABLE

There was a woodcutter. He used to go to the jungle daily to fell trees. He had no other source of livelihood. He used to burn the wood to get coal for selling in the market. On a rainy day no coal could be produced. So he took a bundle of wood to the market. One of the buyers there asked, 'How much is the price?' He told, 'Rupees five.'

The same moment another buyer came and he offered rupees one hundred for that. The woodcutter thought, there should certainly be something special behind his offering rupees one hundred, and he rejected the offer. He inserted one of the sticks into the fire-place of a nearby sweetmeat shop.

The second buyer warned him, 'Oh ! What are you doing?

The woodcutter told, 'It is my stick. It is for me to sell it or to burn it.'

That man told, 'O fool, this is a sandalwood proper. Each one of these sticks costs rupees one thousand.'

'And you wanted to buy the whole bundle for rupees one hundred only. But it does not matter. You have told me the exact value of the bundle. I, therefore, present this one stick to you as a gift.'

And he sold the rest of the sticks for reasonable price. Till that day he had been burning the sandalwood for coal. Now he came to know the exact value of it.

We also come across such situations in our life. We remain ignorant of value of the valuable and preserve the valueless as a valuable thing with utmost care throughout our life.

A versatile scholar gave the manuscript of his books to his son for transferring the same to a certain friend of his. After some time the father observed that the son had torn many leaves of the manuscript to make boats, butterflies, birds etc.

At the father's objection the son told, 'O my father, I have used only the used leaves, not the unused leaves, of this book.'

Just think of the mental state facing the scholar that time. Only he knows the value of the things, who knows its importance. Such papers may not be valuable for a 'raddiwala', who makes envelopes of the papers which might be some great book.

'There are many who waste their life. ignorant of its value. Life is to be utilized for the happiness of all. Life is a dish which may be prepared according to the following formula of cookery:

'Take a few cups of love,
One teaspoon of patience,
One tablespoon of generosity,
One pint of kindness,
And a quart of laughter,
Mix it up,

Stir it well,
And spread it over the span of life.
And serve everyone.'

How nice a description ! Love, patience, generosity and laughter make together a life. Without these, there is no charm in it. Stir them well and spread it over the span of life and go on serving it to all till your last day of life, which will always remain worth living.

There was a potter. He made and sold earthen pots. One day, while digging for earth, he found a bright stone. He kept it safely. He displayed his pots in a fair, and with them, the stone also.

A man watched the stone and asked, 'Oh ! what is the price of this piece of glass ?'

The potter told, 'Ruppes ten only,'

The man offered rupees five, and after a bargain he reached upto rupees nine. The potter did not reduce the price from rupees ten. So the man thought of coming again after a round in the fair where, in his opinion, there was nobody to buy that stone. He went away, while another man came.

He asked, 'How is it, O brother, that you have displayed this piece of glass ?'

'Just like anything, Because it was found, I have displayed it, for its glittering charm.'

The man asked, 'What is the price fixed ?'
The potter told, 'Rupees one hundred only.'

The man paid rupees one hundred and went away with the stone. After some time the first man came. He asked,

'Oh ! what happened to that piece of glass ?' The potter told, 'Sir, it has been sold.'

'For how much ?'

'For rupees one hundred.'

'O fool, you have sold it for rupees one hundred only. It was a valuable diamond priceable at rupees one and a quarter of lakhs.'

'Who is a fool, O Master, I or you ? Its value was not known to me, but to you it was known. Yet you lost it just for a rupee. You were not prepared to pay rupees ten for it. I am an illiterate man from rural area. How could I know its value ? Still then I have sold it for rupees one hundred instead of ten. I have earned ten times more, and you refused it for rupee one only. Now you yourself tell me who is a fool', This was a question-based answer of the potter.

Life has always been witnessing : he lets his life spent unused who does not know its value, but who knows he also lets it go in vain, without a proper use. And when he comes to know, it becomes too late.

A fisherman used to go for fishing to the river daily before sunrise. One day he reached the river earlier than on other days. On the way he happened to kick some thing. The thing was a bagfull of some things like pieces of stone. Waiting for the sunrise he took one piece after the other out of the bag and began throwing it into the water. He felt happy with the sound created by the dip of the piece of stone into water.

The sunrise was nearing on the one side and the end of the pieces in the bag was nearing on the other side. With

the first ray of sun reaching him he had the last piece of stone in his hand to throw. The fisherman observed the first ray of sun terminated in hundreds of rays in the piece of stone. He wondered as it was a diamond. Oh ! he had thrown hundreds of equally valuable diamonds into the river, only one remaining with him.

The same is the thing with us all. We have been living most of our life for no use, rather wasting it. We awake when it is quite late. Yet it would be a great wisdom if we could utilize the remaining part of our life.

WEALTH IS THE CAUSE NOT THE EFFECT

How independent, how happy was the men in primitive days ! He has been becoming dependent since he has stepped into the day of civilization. The things, he had created or produced for his facility, have been blocking up his facilities one way or the other.

He invented the currency of rupee, but that time nobody knew that the then slave would turn the master through the days to come. The rupee was accepted as the base of fulfilment of his desires, but the same rupee is today dominating his brain.

Today man is so mad after rupee that he has lost his conscience between his own things and of others. For the rupee he kills the best of the best relations within a moment. He even murders in a blink any of his friends, relatives, known and unknown ones.

Once upon a time a village was afflicted with famine. The angel of death started swallowing the public. Everybody was wandering here and there for want of relief.

A man from that village left for the city where one of his cousins had a good business. The next day he could search out the cousin's address. He met him in his office.

He was happy to have a look at his business.

But the cousin, taking him as an unfortunate guest did not deliberately pay proper attention to him. At the dining table the cousin clearly told him he must go somewhere with rupees fifty or a hundred as a help, but he will not be allowed to stay permanently with him. The poor fellow burst in tears. He described his calamity, but the cousin did not show any mercy. After all he left next morning.

He met another man of his nature village with whom, however, he had no relation. The man took him to his house and served him food with love and made necessary arrangements for him. He made him a fifty-percent partner of his farm. Both were happy living together.

The villager was hurt whenever he thought of his cousin's behaviour. Had he been a moneyed man he would have not been so insulted. Money does not bring respect and honour but brings just insult.

If a moneyless man calls on one of his moneyed relatives, he would suspect that the moneyless one has come to snatch his wealth. He, however, does not know that in the days of need moneyless man will dedicate all his possessions to him, while the moneyed man will spend not even a single paisa.

Subhagika Jhopda, the cottage of a poor woman Subhagi, is a story. Subhagi had a cottage in the Chandni Chowk locality of Delhi. Just opposite that cottage there was a 'haweli' of a Seth. He wished to buy that cottage for a better show of his building, as the cottage looked like a patch of jute on velvet. The Seth

threw many attractive offers, but Subhagi could not be prepared to sell the cottage.

Once Subhagi fell ill. The Seth called on her. He managed her medical treatment and looked after her. In a few days she was allright. The Seth again raised the question of her cottage. Subhagi declined it. The Seth then told, 'Subhagi, you will have to sell your cottage, or else you will not be able to pay my debt off.'

Subhagi was stricken. 'Debt, what type of debt ? I have never asked you for any debt.'

The Seth told, 'I have spent rupees eight hundred for your medical treatment.'

Subhagi understood. The Seth's intention was not good. His eye was on her cottage. She called on some other man the same night. She sold the cottage to him for rupees twenty hundred. She threw all that amount to the Seth, 'Take back rupees eight hundred spent on me and keep the rest of the amount as a reward from me. The cottage has now been sold.'

What a role is played by rupees ! How wide is the crookedness hidden in the mind of these moneyed men! As they look different from outside and inside. Should it be possible, they will earn only money by all the four strategies: negotiation, bribery, punishment and detection. They perhaps believe they will be able to carry the wealth with them even after they die. Which is why they are all the time busy collecting money, even putting all the relations aside.

One day a poor relative paid a visit to a moneyed man. The poor had brought with him a golden coin which he

had earned by selling his crop. The Seth was busy with counting the cash, pouring the golden coins from one bag after the other. One of the golden coins fell into the inkpot, while being poured from the bag. The accounts book showed a coin missing.

The poor relative thought he also had a golden coin in his pocket, while nobody was going to believe that the coin belonged to him really. Hesitation and the question of credibility perturbed him and he managed to put, unnoticed by others, his coin in the heap of coins and left the place with his credibility remaining untouched.

The golden coin was found from the inkpot when it was cleaned at the time of Dipavali. The Seth thought over the whole situation and he remembered the incident of that day.

The poor relative of the Seth would have been suspected, had he not have a golden coin in his pocket. On search that coin would have been found and, misapprehensively of course, the suspicion would have been confirmed.

Many families have been shattered because of the wealth. The young boys of wealthy families often come in the grip of drinking, womanising and gambling. They shed their money in share business which, within no time brings them on roads to beg. When they were millonaires they had helped nobody, rather they had laughed at the poor, insulted the poor and they, doing thus, felt themselves in a high position.

There was a capitalist, an ordinary businessman. Hard labour brought him a shower of wealth. But all the wealth was lost because of his son's addict of share market. He had come to the state of hand to mouth. He was shocked to death.

Most of the families are caught in the disputes of partition of the property. In a wealthy family dispute arose between the two brothers after death of the head of family and all the property was equally divided. Only a 'chakki' or the conventional apparatus made of stone in two parts for grinding flour, remained undivided. Neither of the two was prepared to leave his share; after all the upper part of the 'chakki' was given to the elder and the lower to the younger.

The addiction of wealth maddened them to the extent that they could not leave even a part of the 'chakki'. They even agreed with its being useless. This they felt better, but they could not leave even a piece of stone, that also for their own blood. Neither the elder brother, nor the younger one was liberal.

Earning wealth has no limit. The needs of man are infinite. Those can be increased or decreased as one would like.

Wealth is a cause. For the fulfilment of necessities it is a good source. It is surely desirable, but to a certain limit. The day the importance of wealth is raised from hand to head, wealth would treat like a mad man riding one's head and it would never like to get down.

The excess of wealth brings a certain type of pride for the wealthy. He counts the poor ones as useless. A baseless pride stepping into his mind ruins him.

The consequences of wealth are placed in three parts :

Enjoyment.
Charity.
Distress.

Most of the men are not able to enjoy their wealth. They are not destined to enjoy it for their pleasure of eating, sleeping, sensibility and luxury. They are not able to eat freely to their natural taste. Nor are they able (in their own words) to enjoy the life in its real sense. They do not understand the difference between use and enjoyment even.

During the earlier ages man used to utilize wealth for charitable purposes. Now they hesitate in sparing money for such purposes. Those making charities for religious purposes are yet fewer in number. Most of the wealthy men feel pride making in donations to the institutions, societies and clubs of luxurious nature.

Most of the wealthy men live with diseased mentality. They are so unhealthy that everybody seems unhealthy to them. They are so suspicious that they find nobody as a meritorious one.

A comparative study will make it clear that a wealthy man is more gripped by worries than a poor man who is free from worries. A poor will enjoy his life among laughters inspite of the fact that his clothes are torn out, his house is just a cottage and his food is insufficient. On the other hand, a wealthy man is always in tears and lives a dead life, inspite of his silken clothes, palatial houses and full-fledged dishes of food.

A Seth had to stay in an inn. A 'faqir', also came and stayed there. Thiefs entered the inn during the night. They stole their belongings. The Seth started crying, 'Oh! all my belongings have been stolen by the thiefs. They have left not even a single paisa with me.'

The 'faqir' told, with a smile on his face, 'O Sethji, how much is all your wealth ?'

'Why ?'

'Just for nothing.'

'In crores. I am the seth of the city. I own many multistoreyed houses, farms and gardens. Many mills, factories, horse-driven carts, motor cars, ships also belong to me etc.

'Just calculate all this wealth and tell me the percentage of your belongings which have been stolen.'

The Seth calculated to find that the belonging stolen amounted not even to a one hundredth of one percent of all his wealth. He told, 'My belongings stolen do not amount even to .001 percent.'

'Still then you are crying so much, while 100 percent of my belongings has been stolen.

'How ? How does it amount to 100 percent ?'

'I had only one blanket which I used as bedding, pillow, clothing and all that; the thiefs have stolen that blanket.'

The Seth had lost his conscience because of the wealth. He was not conscious enough to mind what he had uttered.

The sources of income suggest the virtues and vices of wealth. The mentality takes the same shape as that of the source of income. The food eaten leaves its effect on the feelings. It, therefore, is a fact that the feelings get much flickering when the food taken is offered by the one whose source of income is not according to the religious rules. Impure sources of your income will certainly pollute your feelings.

The food taken at the place of ascetics and saints brings a pleasure which has no comparison with the food taken at the place of the wealthy persons, because the food at the place of ascetics and saints is earned through Sattvika sources. That earning is genuine. Having that type of food brings an unexpressible satisfaction to the mind.

The neo-capitalists of today are earning in a wrong method. Income through smuggling, slaughtering cows for the non-vegetarians, business of meat of other animals, fishery, trade of wine and such other sources generate big funds. This chain has now got one more link, the business of drugs.

All these sources of income are not genuine from the point of view of religion, metaphysics, morality, because enjoying the facilities earned by such sources pollute our mentality. They influence our way of thinking also. Even the children are influenced like that. Maybe, the children also are caught by the same evils, to the extent that they shatter all the wealth.

The manifesto of prosperity is that the sources of income should be in accordance with religious law. With this type of income our mental pleasure grows. Every man knows how to properly evaluate his labour. He had been dishonest. He will get more pleasure if he will spend his income according to the same knowledge.

We should always remember that wealth is a cause, not the effect at all.

OUR GREATNESS WITHIN OURSELVES

In today's busy and materialistic environment we perform many duties. Many of these are performed in such a way that they seem to be performed not by us but by themselves. Even we are not aware of the movement of our own limbs of body. As if these duties are performed in our unconscious state of mind.

There are reasons behind this. Our limbs are used to perform these daily duties. That is why, we do not have to do extra labour in that performance. A perfect instrumental musician does not have to direct his fingers active on 'tabla', 'sarangi', 'sitar', guitar and harmonium. He faces the audience and his fingers are active on the instruments. His fingers are so used to, that they are active as and when they should be, to the effect that the sweetness and harmony of music remains maintained.

Likewise, we are always busy and want to be busy doing this thing or the other throughout our life. The only thing we have to resolve is that our duties should be aimed at well-being and helpful in widening our contacts. There should be a type of peace generated in our inner sense after performing those duties.

Who in the present society would not like to be prosperous? Everybody would like to be prosperous and it is under our control. It is for us to be prosperous or to adopt the way to distress. The thoughts and resolves in our mind would resemble the actions done by us.

The resolve depends upon our desire. We may resolve for pious actions, or for viced actions. Only one type of resolve can take place at a time. This is like the light and darkness. Where there is darkness, there is no light. Where there is light, there is no darkness. At the appearance of light the darkness will have to disappear, and with the appearance of darkness light will disappear.

In case we have resolved to take only pious actions, there will be no chance at all for the harmful actions to come in our mind. Both the types of these emotions occupy a permanent space on the slab of our mind.

The time and variety of thoughts and resolves is the time and variety of the duties which we perform or which ar performed. We will have to provoke good ideas in our thoughts if we wish to enjoy a permanent state of pleasure and peace.

A constant provocation of good ideas will bring a time when nothing but the pious thoughts will be generated.

These powers are such as will be more strengthened by a constant implication; those will be as refined that an effulgence will continue to enlighten our own conscience.

The contemplation in such thoughts always brings auspicious results. The conclusions of it will also befit our ideas. A change therein will also be possible to our

choice, because those thoughts will be controlled by none else.

As the history tells, the highest peaks of progress have always been reached through thoughtful vision. Maybe those gifted with this thoughtful vision, could not get material facilities and had to lead a life of struggle, but they always kept their ideas related to heavenly thoughts which resulted into the same type of plans and actions and, that is why, they are cited worldwide as examples.

Many of the world-known great men had to live poverty-stricken life. But the firm confidence pushed them higher and higher in the right direction. They achieved more and more success. They when not successful, did not lag behind. They took each of their failures as a step for success.

Efforts and the exact estimation of one's power means the recognition of one's own greatness. To be incessantly active is to move on the way to greatness.

A student was very laborious. Sarasvati was pleased at his devotion. She appeared and told him to ask for a boon but the student politely rejected. She again said, 'Ask for whatever you would like to have. It is me telling you'. The student told, 'O mother, I will carry on my studies at the base of my own labour, of my efforts. If You are pleased with me please keep my enthusiasm, always burning like a lamp, towards efforts and labour.'

This is the resolve for efforts and constant practice. It is well known that the machines, which are never brought in operation, get rusted. Without a constant exercise the machine of our body and the machine of our mind will be rustd. We should, therefore, keep them on in use.

Let the inferiority complex never grow in your mind. Never take yourself as poor, worried, weak, incapable, diseased or old. Always think that you are capable of doing all the works, you can do them well and you are happy.

Have you ever come across those men who do not get sufficient food, who do not have a roof of their own and who do not have a piece of cloth to wrap their body ? You are enjoying much more facilities than they have. They might have not even imagined of all the facilities which you have. Then, why are you worried ?

You are healthy, whereas they are leading their lives inspite of the fact that they are handicapped. They are not disappointed. A sweet smile can always be seen glittering their face, while you are sad, thinking that you do not have resources.

You yourself think how fortunate you are. Do the resources with you suffice or do not suffice to make you happy ? If you are not capable, then you give up the feeling that you are not happy. You have to become great. Your greatness is hidden within yourself. Reveal that greatness. Be great, be the greatest.

REDUCE WORRIES LIVE AT EASE

Man is a social being. He is associated with the society. The social environment influences him. The same environment brings up and downs in his life, and he feels pleasures and pains.

God has gifted man with conscience. He can think and understand. Because of that power of thinking he flies in visionary plans. And also implements those plans.

At times he fails in implementing his plans when he becomes worried. He, however, tries to be happy even in case his plans are incomplete, while that happiness is visionary based on imagination.

Incidences are the root cause of worries. Incidences occur all the time. If the result is desired, we feel happy. If not desired, we feel unhappy.

Everybody in the world knows that the fulfilment of desires brings happiness. Non-fulfilment of desires and non-fulfilment of the desire are both troublesome.

There are two states, one is desired and the other is undesired. There are two situations, one is sufficiency and the other is insufficiency. The undesired state or situation causes worries. Man gets associated with

some incidence or the other and also with the feeling caused by that incidence. This feeling also causes worries.

When obsessed by feelings, man takes the quantity of his worries as if increased. Some one's nature, particularly flickering nature, stirs the increase of worries, because flickering mentality searches more happiness, while tranquillized mentality searches happiness in unhappiness even.

For his comfort man has conducted more and more researches, made scientific inventions and carried out material adventures. He has discovered so many sources of his comfort that he has been surrounded by discomforts.

When any source of comfort does not work properly then discomfort comes out. He has a feeling of comfortable living, which when disturbed, disturbs him also. As soon as new sources of comfort are discovered, man becomes their slave and depends upon them. He depends upon the comfort to such an extent that he feels much disturbed when any of them is missing or out of order.

Animals do not have such conscience or vision, hence they are not able to classify the discomforts by name. They experience biological trouble only when the body experiences it, while man extends the trouble from body to mind also. That extention gets preserved in his mind and it puts the man in more and more trouble.

Looking at the scene of a funeral procession we naturally get a feeling of renunciation for a few moments. On the other hand man may feel peace to realize that the soul aspiring the body is immortal. The soul is never

cremated. It is not the body but the soul which is beautiful or ugly. Not to realize this fact is the basic reason behind our troubles.

We are caught in the net of thoughts that many of the logical facts seem to us as philosophical ones. We, caught in our own net of arguments, take the same thing to be true some time and to be false the other moment.

We are comparable with the boy who wants an elephant to be put in a pot, or who wants all the water of a river to be filled in a small blow in his hand. We are used to be lost in the imagination of achievement which is just imaginary.

The way of our thinking is always changing. The same idea may seem to be useful a moment ago the next moment but it may be harmful. Man's mentality causes such a change. His mentality is positive at times and negative otherwise. It is this state when his mentality needs control.

Saint Eknath was a great saint. He was on the way back from a river after having bath, when a man, seated on a tree, spitted saliva on him. He went back to the river for a bath again. After his bath, at the same place the same man did the same thing. He again went back to the river and after his bath the same thing was repeated.

The repetition took place twentyone times when in the last, that man kneeled to the feet of Eknath with all his apology, while the Saint told, 'Friend, you are so kind. It is due to you that I got a chance to bath in the pious river 21 times today. This type of forgiving is possible only by the full control of emotions, particularly, anger.

Controlling one's emotions is a difficult affair. Controlling the anger is equally difficult. The saints

divert their way of thinking so much that anger is never generated in their mind.

Acharya Bhikshu, a great Jain saint, met one man who bowed to him and asked, 'Your name ?'

'My name is Bhikshu,' answered he.

'Which Bhikshu, the Terapanthi Bhikshu ?'

'Yes, the same.'

'Oh ! It is my bad luck, then !'

'Why, what has happened ?'

'Having seen your face, I will have to go to hell.'

The Acharya, far away from anger, asked, 'Well, please tell me where would he go who has seen your face.'

'He will go certainly to heaven.'

The Acharya, with a pleasing smile, told, 'This is a very good thing, I am fortunate enough as my entry in the heaven is assured because I have seen your face today.'

Taking something in such a funny way is possible only for those who have full control over their anger.

The modern scientific achievements often cause many biological diseases. One has again to depend upon nature to get relief from them.

Those who dwell in the modern houses in air-conditioned atmosphere, can never enjoy the natural beauty, un-polluted air, charming scenes of clouds, greenery etc. That is why, they are often victimized by diseases which put the mind in truble. Continuous living in air-conditioned houses restricts the supply of natural air to the lungs. Therefore it is essential that the atmosphere should be kept natural and its natural qualities should be adopted.

CONTROL YOUR ANGER PROSPER AND PROSPER

You felt hungry. Ordered your wife to serve the meal. The meal was served. It was tasty. You were fully satisfied.

The same thing was repeated the next day. But today there is an excessive quantity of salt in the vegetable. It makes you mentally uneasy. The third day the wife was busy with some other work and the meals could not be served on time. The husband loses his temper. Out of anger he beats his wife. A Mahabharata takes place in the house.

In a classroom, the teacher asks about the last day's lesson which the student had forgot. The teacher twisted his years. He felt insulted and took out his shoe to throw it at the face of the teacher. Then beating, quarrel, fight and again a Mahabharata.

A passenger placed his luggage on the berth reserved for him. It was occupied by some one else. He was asked to vacate the berth. He did not have reservation. Yet he did not leave the berth. The quarrel went beyond the limits of general etiquettes to meanness. A Mahabharata again.

Controlling anger is not easy. Anger generates when the desire is not fulfilled. The desires are infinite.

Satisfaction of all the desires is not always possible. When the desires are left unsatisfied, then anger breaks out. The mental dissatisfaction invites anger.

Marriage with a girl desired, takes place. Every thing is allright. But the mother-in-law is dissatisfied as the bride did not bring sufficient dowry. The mother-in-law had thought of having a big dowry.

An interview was held, the result was declared. The son's name was not in the list of successful candidates. Anger obsessed. A quarrel took place between the son and father.

Anger generates for so small a reason and within no time. A feeling waves here and anger aappeass there. Two men were involved in dispute. Their talking and debating was going beyond limits. A third man intervened, 'O gentlemen ! why should you be caught in a quarrel. Let one be agreed with the other's argument and be quiet, so that the quarrel is subsided.'

'What do you have to do ? Who are you to deliver a discourse ! Why are you asking us to keep quiet ? Allright, I will make you keep quiet,' and he was stabbed. That was an example of mental imbalance.

Food also contributes in the generation of anger. Tamasa or malignant food causes more anger. Simple food causes less anger. The anger has four stages : Intenser. Intense. Mild. Milder.

First, the intenser anger remains for a longer period. Apart from the body, the mind also, is inflicted by it. Its impression may be compared with a line inscribed on a stone.

Second, the intense type of anger, is slightly lesser in intensity than the first type. But it also remains for a long time. It may be compared with a line dug on the earth.

Third, the mild anger is somewhat similar to the line drawn on a sandy surface, which fades away by a minor flow of air or a rainy shower.

Fourth, the milder anger is not at all permanent. It is just like a line drawn on water which vanishes as soon as it is drawn. This type of anger appears and disappears the same moment, even for a while and does not remain.

There are four types of men according to their stages of anger:

Sinful men with intenser anger.
Bad man with intense anger.
Normal man with mild anger.
Pious man with milder anger.

This classification is based on the duration of the emotion of anger. He is really an 'pious man whose anger disappears like the line on water. The 'normal' man also does not allow anger to stay in mind for a long duration.

Of course, the 'bad' and 'sinful' men, respectively with the intense and intenser types of anger, develop a complex which lasts till their life. The reason behind that is not so particular. They would just develop a complex for some tussle which might have taken place years before. The intensity of their emotion remains the same as in the beginning.

Struggle, quarrel, insulting, abusing, fight etc. are the normal consequences of anger. Anger is controllable by

practice, constant contemplation and a determination to control the emotion.

'Anger is the enemy of mind; reduce your contact with it. So long as it remains with you, happiness, name and friends will not remain with you.'[73]

'Anger is harmful to you both the ways: in case you win you will become proud, in case you do not win you will remain in distress.'[74]

It is advisable to keep quiet where disputes and struggles are likely to take place. On such occasions silence is the best medicine. Not to speak, is one state. Keeping quiet where speaking is undesireable, is the other state. The second state is better, but it needs a practice. In an ordinary way one may observe a silence for an hour or two, but he should also be cautious to remain silent on the occasion of dispute to avoid feuling the fire.

An emperor was anxious to capture the Girnar region of Gujarat. But, for the valour of Jaisaki, a brother of the Rao ruler, he could not do so.

A mimic from Girnar used to visit the Emperor as well as Jaisaki. At every visit he would receive a dress with 'pagri' from Jaisaki.

Once a dress without 'pagri' was presented to him when the mimic told, 'O my lord, you have always been presenting a 'pagri' too, why not this time, may I know!'

'You visit the emperor, you kneel before him to pay a salute. Along with your head the 'pagri' presented by me also gets bowed down before the emperor. And I don't want a 'pagri' presented by me should bow down before

him. So I am presenting you this dress without 'pagri' this time.'

The mimic assured, 'O my lord, the 'pagri' presented by you will never bow down in front of anyone, I resolve.'

The Rao presened him the 'pagri'. He took it away from his head and held in hand when he kneeled before the emperor on his next visit. The emperor asked him to tell the reason behind that. Giving the details he told, 'Because this 'pagri' is presented by Jaisaki, it is not supposed to bow down before you.'

The small incidence stirred the emperor's emotion. He aggressed Girnar and a big war took place.

Just a slight control may divert the anger into happiness. There is a story to tell this fact :

Anilsain was a king in the line of Maharaj Chhatrasal. Once one of his attendants stole a diamond out of the harness of pearls, rubies, diamonds, emeralds etc. decorating the royal elephant. The king had not read that. He ordered death sentence for him by way of dipping him in water again and again.

At last he was asked to tell his 'last wish'. He wished to see the king. He was again asked, 'Is your last wish fulfilled now ?'

'Just half, O my lord. I am very well acquainted with your kindness. Now I have also seen your anger which has brought, and may further bring, such a major sentence for such a minor crime. Now it is your favour which I wish to see' said the attendant.

The king understood the indepth meaning of his comments. The king ordered the same elephant to be

brought in the same harness. He sent the attendant back seated on the same elephant. Not only the death sentence was taken back but the elephant with bejewelled harness was also presented to him.

'Parigraha' is attachment to objects, namely, thinking 'this is mine.' The eighteen habits or 'blemishes' and the sixteen parasitic habits also are based on the fundamental habits, namely, attachment and aversion.

Until attachment and aversion are there, one would never be a religious being, would never gain right knowledge, would never have conscientious experience. Because 'arambha' and 'parigraha' are there in the background of attachment and aversion, it is essential that we try to renounce the two first of all.

The basic object of life should be to renounce attachment and aversion, whether by way of gradual reduction or control, partly or fully. To control these two, it is very much necessary that the other feelings of mind and body also are controlled, because all our actions are worked out by those feelings. Controlling these should be our utmost object, then only we can awake harmony within ourselves. The experience of harmony itself is the proof of their existence of harmony.

'Harmony is a thing which flows one in harmony. Harmony generates harmony and what, after all, remains is harmony.'[21]

The feeling of harmony is such as it cuts us off the attachment and aversion. In that state one takes all the things as equal. Love, attraction, affection to some, or hatred and anger to others, are all vanished in that state, because then no desire for the fulfilment of any desire

remains and there is no worry for a non-fulfilment of a desire. Lord Mahavira says :

'Desire, like the space, is infinite.'[77]

Desire is compared with the space because it pervades all the space. Freud wrote, 'There is a desire behind every behaviour of man.' Each and every activity of man has some or the other aim behind it, has a desire behind it.

Hunger and thirst are behind his eating and drinking. A wish to enjoy the smell of, or to offer to the deity, is behind the picking of flowers. It means the action, whether implemented or to be implemented, should be having a desire behind it invariably.

Man has always been trying to satisfy his desires. With any of the desires remaining dissatisfied his other desires start struggling, which terminate into a mental tussle. In the same tussle he himself is caught, no matter the desire is fulfilled or not. If fulfilled, there are infinite desires remaining to be fulfilled; if not fulfilled, there is an unending chain of struggles.

One, who perceives the feeling of harmony, never is caught in the labyrinth of fulfilment or non-fulfilment of desires. He remains apart but at times ego comes in the way. Satisfaction of ego is inevitable in harmony. Harmony is when lost ego appears. A practice is needed to control the ego.

A Seth organized one day a very big function at the instance of his mother. He was a very rich man. His mother had resolved for a donation of one lakh Rupees which was an extra-ordinary amount those days. A heap of one lakh of coins was made ready. To accept the

donations one Brahmna was searched. The programme was going on as per the schedule.

The function was about to be over when the Seth announced, 'O Panditji, have you ever come across such a man who might have donated a lakh of Rupees ?'

At this the Panditji was hurted. The ego of the Seth had raised its fang. The Panditji was not a man of much greedy type. He could not afford to bear that ego.

In response his ego also raised fang. He took out a Rupee from his pocket and throwing it to the heap, he said, 'O Sethji, donors like you might be many, but you will not find a Brahmin like me who not only is leaving this amount unaccepted but also is adding a rupee to it.' The ego was answered by ego through ego.

The Gita has references at places about those who observe harmony:

'Here in this world itslef they have achieved heaven whose mind is retained in harmony. An unpolluted harmony equals the Brahma, they, therefore, are entered to the world of Brahma.'[78]

'He perceives only the supreme soul who has controlled his own soul, who is perfectly tranquillized and who has been harmonious equally in cold and hot, pleasures and pains and honour and dishonour.'[79]

'That person is my favourite : who has been harmonious equally in an enemy and a friend and in honour and dishonour; who is harmonious equally in cold and hot and pleasures and pains; who has given up the possessions; who has been harmonious equally in criticism and eulogy; who is silent; who is satisfied with

whatever is available: who has no house; whose feeling is unswerved; and who contemplates his soul.'[80]

'Who performs his duties dedicating them to the Brahma and giving up possessions, he is not smeared by the sins like a lotus leaf by water.'[81]

'This passion and this anger, each one is generated from the malignant quality and is a great sinner; know it as an enemy in this world.'[82]

In the above verses from the Gita the virtues of a harmonious person are depicted.

The way of visualizing things gets altogether changed in harmony. As soon as the harmony is experienced, the same thing which could not be visualized by the material eye, would immediately be visualized. In that state, even disharmony will be experienced as harmony. The harmonized vision first of all automatically controls anger.

The class was on. The teacher asked, 'Which one would you choose, the wisdom or the buffalo, if placed before you ?'

The student answered, 'I will choose certainly the buffalo because it is one which I do not possess.'

The teacher told, 'Had I been asked this question, I would have shown my choice for wisdom.'

The student commented, 'Well, Sir, one would like to choose the thing which he does not possess.'

The teacher could have gone angry at the student's comment, but he did not.

The emperor Akbar and Birbal were on their way to some place. The prince also was with them. After a short

distance was covered, they felt hot. The emperor put off his coat and put it across the shoulder of Birbal. A further short distance covered, the prince also put off his coat and put it across the other shoulder of Birbal. The emperor told humorously, 'O Birbal, now you are carrying the load of an ass.'

Birbal answered back, 'O emperor, it is, not of one ass but of two asses.'

Had that been the case of someone else, a fire of anger would have been broken out.

For getting into the state of harmony one needs a continuous practice. One can achieve everything by all the means through a continuous practice, even living at one and the same place.

We have a goal. We have to touch the goal. Efforts will have to be made. Who is active with efforts, he is sure to succeed.

'An ant, though just crawling, covers hundreds of miles, while none but an eagle would, if not active, move not a single step.'

Move on and on, try hard and hard, practise repeatedly, success will embrace you will embrace you.

YOUR OWN REFORMATION THE WORLD'S REFORMATION

There should be a vision for viewing the world. If viewed with a clear vision the world will look clear. If viewed with a faded vision, the world will look faded. He cannot see anything whose eyes suffer from cataract. Everything looks yellow to a jaundiced eye. Everything *looks green to the one who goes blind in the month of* Sravana. Perform your duty, don't mind what others are doing.

A king had a tank dug in the centre of the city. He ordered that the next morning every citizen should pour a vesselful of milk into it so that it would be filled with milk.

At night a citizen of the city thought that it will make no difference if he will pour water, while all other citizens will pour milk; no one will know, as the water will get mixed in the milk.

Carrying a vesselful of water he reached there in the morning where he saw the tank filled with water, there was even a not single drop of milk in the tank.

The same type of idea should have stricken to others also, as to him, hence the tank was full of water. If he would have resolved to carry just milk, even though first

step to change a view is to look into oneself. We think very high of ourselves, to the extent that we find ourselves decked with all virtues and others much inferior to ourselves. We are so habituated that we search out other's defects and we hide our defects.

It is said, we view even a lice on others' body, but ignore a buffalo on our body. We daily come across the roll played by birth and death. We think the life is transient. We understand, or else, we pretend to understand. Yet we do not think that we also have to die. We put ourselves quite apart.

It is a very big fact that there are not as many miseries in the world as we face. We ourselves create many miseries and remain cought by them. It seems, the number of miseries is yet a bigger one, as if we feel happier in facing a bigger number of miseries.

But, when the point of view changes, then the scene also changes. The place may be the same, the environment may be the same, but the direction of viewing is changed, the form is changed, the subject is changed. The scene itself is changed.

Lord Rama asked Hanuman, 'O Hanuman' of what colour were the flowers in the Ashoka-vatika ?'

'They were all red in colour.'

'O Sita, you should also have seen those flowers. Tell me what was the colour of the flowers.'

'O lord, those were all white.'

Wonderful. The same place, Asoka-vatika, the same time, the same thing, the same flowers. Still then they saw different colours.

The reason behind was their point of view. Hanuman was enraged, his eyes flowing anger. Anger is fire. The colour of fire is red. So the flowers looked red through the eyes of Hanuman.

Sita was calm that time, as tranquillized. The colour of calmnes white. The same flowers looked white to her. The colour of the flowers had not changed. What was changed was the point of view.

So is the case with attachment and aversion, adherence and non-adherence. The change of one into the other may take just a few minutes.

Five neighbouring kings staked their claim for marriage with the princess. The situation became highly complicated. All the five were prepared. The king was restless. The princess told, 'You organize the 'svayamvara'. I will look after the arrangement'.

The 'svayamvara' was organized. The kings arrived. All the arrangement was made under the supervision of the princess herself. She got prepared a same-size image of her own person. It looked as if the princess herself was there. The kings were taken to it, and they understood it to be the princess herslef.

As they moved closer to the image, the lid was removed from the top of it. As soon as the lid was removed a flow of the foulest smell broke out from the image, which the kings could not tolerate. On enquiry the attendants told, 'This is the position inside the body of each one. The fermentation of the eaten food creates the same type of foul smell in each one's body.'

The attachment changed into aversion immediately. All the kings turned back without participating in the 'svayamvara.'

The diversion of the point of view is essential. Everything in the world will look pleasing if we like it to be pleasing. All other will start looking us with the same point of view. It is the first step of a good behaviour.

THE BEST PERFORMANCE THE BEST RELIGION

Man's humanism is his best introduction, best definition and the best religion. Defining a religion will bring us within the sectarian limit. Better if we broaden the definition of 'religion' to the extent that the whole of the society, country, world and the universe are encircled by it.

A study of any of the world religion will reveal no inspiration for theft, violence, lying, insult and so on; then why should we be narrow-minded ? Why should we not turn the whole environment around us into religion? The only way to it is pious performance. Piety, service to humanity, serving the purpose of human being as a human being, is the true religion.

There is, somewhere a mistake when the society honours someone just because he is a successful scientist, scholar, litterateur, writer, poet, novelist, painter, doctor, lawyer, professor or philanthropist. Has any society so for honoured someone just because he is human being ?

Such an example will not be found because the human being today is not introduced to human being, nor would like to be intoduced. He does not evaluate

human being as a human being unless he has a merit or the other.

Merit is always achieved by good deeds. It is a heavenly thing. But the heavenly merit is achieved only when the meritorious deeds of previous births are ripened enough to fruit, by which only, the deeds in the present birth are performed. More performance of good deeds enrich the treasures of our merits, while a lesser number of meritorious deeds results into a decrease of that treasure.

Do those, honoured by the society as 'great man', possess the merits which are possessed by 'common man', such as honesty, truthfulness, compassion, affection, courtesy, justice, charity, forbearance ? We have perhaps not found time to think over this fact. Evaluation of human being ! That also beyond the limits of humanity? The Gita presents a beautiful definition of humanity, as follows :

'Fearlessness, spiritual purity, concentration in maditative knowledge, donation, restraint, sacrifice, self-study, penances, straightforwardness, non-violence, truthfulness, forbearance, charity, peace, no-backbiting, compassion for the living beings, non-greediness, simplicity, modesty, stability, brilliance, forgiveness, patience, purity, non-aggressiveness and pridelessness.'[83]

Humanity means a devotion to the element of turth:

'The material and the spiritual are one and the same. Make no difference between the two. Know the material and spiritual when the whole world will look

harmonious.'[84]

When we shall know the difference between those with right vision and those with wrong vision, when we shall look at all the human beings in the world with the same eye irrespective of religion, caste, colour, creed, sex, age and sect, then a harmony will be generated within us, a view of equanimity will grow within us, and this will be an achievement of an humanity. Then we shall be raised above humanity to godliness.

Human being is the creation of four elements:
The sensory and material element.
The element of intellect.
The element of mind.
The soul element.

The believers in these four elements have various opinions. They are influenced by the element which creates, in their opinion, the human being.

For the believers in the sensory and material element, the life is meant for luxurious enjoyment. This type of satisfaction is the aim of their life.
For the believers in the element of intellect, the aim of life is mental and intellectual development. For them the life without knowledge is useless.

The believers in the element of mind opine that the liberalization of the conscience is the supreme object of life. For the life is worthwhile only when the mind is understood.

For the believers in the soul element, knowledge, truth

and soul are essential; apart from that self-realizaion is more essential.

Thus the human beings in the whole world are busy with the feeling of these four elements; even some of them lose their life in this business.

The sages have shown three paths for the believers in those elements to achieve the supreme object of life.
The path of knowledge.
The path of devotion.
The path of action.

The path of knowledge is good for those who are busy with contemplation, study and thinking, who are philosphers and litterateur and who are able to solve the spiritual problems by their intellectual expertise.

The path of devotion is opted by those who are sensitive and sentimental and emotional and who visualize the mundane activities in the imagination of God.

The path of action is a favourite of those: for whom the ideal of life is the action without condition of result; who treat their duty as the topmost object; whose only aim is the social principles; who do efforts; who believe in the principle of 'duty is worship'.

Being a part of the society we have to abide by some of the social principles. Seeking faults in one's own self, inspite of others, may turn this world into heaven.

At the time of creation God gave man two bags, one full of the vices of others and the second full of the virtue and vices of one's own, for hanging respectively at the back and at the front.

But activated by greed he changed their place. So whenever he opens the bag he finds just the vices of others, because the bag containing his vices is at his back.

Man cannot also tolerate his criticism. A scholar will lose his temper at your indicating his inefficiency in a certain subject. A doctor would not like to hear that he is not perfect in medical practice. A lawyer would never agree with the forecast that his client will lose the case.

Such a man over-estimates himself, putting others on lower side. Even God laughs at him when he loses capacity of tolerating his criticism.

A king asked his minister, 'Tell me, when is it that God laughs.'

The minister could not answer the question. The king gave him three days time. At home the minister's son asked the reason behind his sadness. Knowing that, the son told, 'I will answer the king's question.'

The minister took him to the palace where the king asked for the answer. The son came forward to say, 'The whole world knows that God is the creator of the universe and it is he who feeds all. The living beings generate and degenerate at his will only. Still then the king thinks he feeds all and looks after their well-being. Is this not a sufficient reason for God to laugh at ?'

The answer was grasped, the false belief had come down to the ground of reality.

Unability to control the desire is the biggest obstructive on the way to humanity. Obsessed by emotions he loses his conscience, and obsessed by desire he loses his controlling power.

MORALITY RULES THE TERRITORY OF MIND

Man's desires and expectations are infinite. They have no end. Satisfaction of desires is not possible. Satisfaction means generating a new desire. Desire results into violence. There is always struggle, amongst the desires.

The same struggle results into mental disturbance. Mental disturbance means deviation from morality. The brain in tension remains no longer a source of healthy thinking. Healthy brain and healthy body are needed for healthy thinking.

Among the struggle of desires man has to find out his way. Being capable to control desires, he can be free of the body, even living within the body.

'Alone is my soul, eternal and characterized by knowledge and vision. The rest all, coincided by nature, are out of my characteristics.'[85]

'One achieves tranquillization when his soul is perfect enough to traverse the objects through the senses controlled by the soul, hence free from attachment and aversion. During tranquillization, all his miseries end.'[86]

Engaged in charitable and pious deeds, one should not fear criticism, blame, taunt etc. Taking no care of what

others would think of, one should carry on his efforts in the true sense.'[67]

If one is not able to confine himself to the limits of morality, it means that his thoughts are paved by a layer of immoral thoughts.

A man offered a woman rupees ten thousand for enjoying one night. She agreed. Thereafter the man told the woman, 'Will you enjoy one more night with me for rupees ten only?'

She became angry; she said, 'What do you think of me; I am not an ordinary woman. I hail from a very high family.'

The man crossed her, 'What you are, has already been decided. It is now a bargain to bring you down to your real price.'

This type of bargain can be seen in everybody's life, all the time, in any situation at any place in any form. Here he loses, there he gains or tries to gain. He may not be able to get the thing desired, or the thing so acquired may be a sub-standard one.

This theory comes true cent percent in our life, too. When and where we bargain, we are in loss always. We have false notion that we have had a more valuable thing for a lesser value.

A man, moving for shopping, was warned by his friend of the awful bargain in the market. He stepped into a shop and selected a peice of cloth. He asked its rate which the shopkeeper told was rupees ninety a metre. He told, 'Rupees ninety is excessive.' I will not pay ninety, not eighty nor seventy, I will pay rupees sixty per metre.'

The shopkeeper told, 'you are our first customer this morning. So I will charge nither sixty, nor fifty, but forty rupees per metre only. The customer was happy. He bought the piece of cloth. On the way back he was thinking of the folly of the shopkeeper who sold the cloth for rupees forty only. The friend looked at that pieece and told, 'Oh! exactly this piece I had bought for rupees twenty only yesterday.'

In bargain both try to be fool each other.

Mind is of two types, conscious and unconscious; this is a conclusion of Freud. In the mind there are many desires lying supressed, while some are manifest. This depends upon the situations.

We have two options either we suppress the desires or we satisfy them. In satisfying, we are not independent. We don't know what we will have to do, and who will have to depend upon. The question of self-respect and ego may also arise. But we are independent in giving up the desires, that is why we will not be needing a support from anyone.

We should know how far the satisfaction of the desire is needed. A diseased man will have to think carefully over his desire for a heavy meal. It is better for him to give up that desire, or his health may go even worse.

The taste of tongue lasts till the thing remains in the mouth. After it passes the throat, there remains no difference between that thing and other things.

A poor man, in his farm, was eating dried bread with buttermilk, while another man, who in his car, passed through that place. He told, 'Oh ! what is this? You are

eating dried bread ? Take this sweetmeat which is available in Bombay at the rate of rupees five hundred a kg.'

The poor man told, 'No difference seems to me between the dried bread and this sweetmeat.'

The man told, 'How do you say there is no difference? Can you prove that there is no difference?'

The poor man told, 'Yes, why not? You stay here tonight and I will give you the proof.'

He agreed to stay. Next morning they answered the call of nature. The poor man drove the other man's notice to the excrements they had discharged. He asked, 'Can you find out any difference between the two excrements?'

He told, 'There is no difference, both are alike.'

Then the poor man told, 'But one is a result of dried bread, while the other is the result of the sweetmeat bought at the rate of rupees five hundred a kg.'

The great sage Patanjali wrote. 'Pain, enmity, shaking and breathing are generated with the perplexity.'[88]

The biggest perplexion in the present society is the non-fulfilment of desire. We are pained wherever our desire remains unfulfilled. Pain in related to shaking. The pains will end only when the shaking of mind will end.

A beggar has a sound sleep, though wrapped in torn rags, without a roof to save him from cold and hot weather. A wealthy man, on the other hand, cannot have perfect sleep, because of the shaking of his mind, even in a silken bedding in an air-coinditioned house. He will

have a sound sleep only when he will control the shaking of his mind.

The imaginations start sporting in the compound of mind; man gets involved in them and after all takes them to be real things. He gets confused in them, he is lost in them. An imagination will remain an imagination, never turn into a reality. But he takes it to be a reality, and when it is not fulfilled he is pained.

Morality is deeply related to the shaking of mind. One should think of morality only when his mind is peaceful, not shaking. He will have to remove pollution from the environment. If the atmosphere around us is not purified, our thinking and morality cannot be pure.

An emperor was in the process of dressing after having bath. In proper dress and jewellery he entered the place. He felt something missing. It was his finger that did not bear a ring. He thought, 'I have been so restless due to the absence of a ring which, after all is a transient thing.' And he renounced the household life.

Man can uproot the pains, he can minimise them. As soon as this fact is known to one he will believe in the control of desires, and as a result his morality will remain intact and desires will go on minimizing. Or else he will run after the desire, this way or the other, just to turn his morality into an immoral act.

The more shaking the mind is the more pains are there. The more pains are there the more immoral activities are there. The more concentration of mind is there the more pleasure is there. The more pleasure is there the more morality is there.

REDUCED ATTACHMENT BETTER CHARACTER

Man has an attachment generally towards his own or of someone else; food of his liking; wealth, paraphernalia and luxury.

The satisfaction of these attachments brings more and more attachments to surround the man. He is not able to read his needs. He does not know what actually is needed for his body, and what actually would he be needing after satisfying his desires.

Addiction is a desire which continues even after casual satisfaction. He is addicted to food if he feels like taking food even after having bellyful of food. He has generally good house, yet he wants a better furnished house; it shows his addiction to a house. This addiction inspires him to be more and more active, thrashing him into dissatisfaction and unrest.

The fish is caught in the hook because of addiction. It generally gets food, yet its addiction to food makes it lose its life. The birds are caught in nets because of food addiction. The food grain attracts them and they get caught. The animals prey fall because of their addiction to food. We shall go beyond many difficulties understanding the difference between a necessity and

an addiction. Most of the biological diseases are our own creations.

We create many imaginary situations to get that body or food or wealth which we are addict of.

The scene of a graveyard at the time of death of one of our friends or relatives or family members, brings the emotions of renunciation for us, but that emotion does not last long. Yet, though for a few moments, it reminds us of the reality and transience of life. It again shows to us the real end of life. Do, still then, we get rid of attachment ? No.

Only a few moments are needed to get rid of attachment. Renunciation, whether acheieved or natural, is not possible in all the situations, but minimizing attachment is one situation which depends upon self-control.

Being perfect in renouncing or controlling the addiction, we shall turn towards building our character. For this we will have to make a self-study.

We will have to look into ourselves, criticize ourselves, then only we shall find an easy way for building our character. We will have to change our view towards ourselves. We can be our own guide. The day we learn to know ourselves, we shall experience a big change in ourselves. A new conscience will be generated in ourselves, quite a new experience.

In an answer to a question Acharya Sri Vidyanand Maharaj told, 'The body is an earthen pot where based is the flame of light. The flame of light flickers with the flow of air, hence the light also is fickering. Therefore,

concentration is needed for the flame of meditation or knowledge of mind. The flow of air from all the four sides should be avoided. Then only it will be unswerving.

Mind is unswerving only when the senses are controlled. A diamond in the water will be visible only when the waves of water will subside. Likewise the flickerings in mind being subsided, the visualization or experience of the soul will result into concentration.

Acharya Kunda-kunda Svami (52B.C. to A.D. 48) wrote, 'The ascetic, Siva-bhuti by name, obviously attained Kevala-jnana or omniscience by way of purifying his conscience through the constantly repeated words, 'tusha-masha', that is soul is as separate from the body as the bean from husk.'[89]

The story goes like this: There was a Seth, named Siva-bhuti. He turned ascetic. Being a businessman he knew how to earn money. He did not know anything about religion. The teachers tried much to teach him, but he used to forget all that. Then he was told to repeat the words, 'the bean is separate from the husk, so is separate the soul from the body. Repeating these words he attained emancipation.

We can change any type of character; needed for that, is a balance of theory and practice. We will have to make practice according to the density of attachment and aversion. One with density of aversion will have to concentrate upon the centre of 'ananda' or pleasure, while the one with density of attachment will have to concentrate upon the centre of 'jyoti' or light. Thus we can change our character.

WHY TO FEAR THE FEAR ?

Man's emotions include indomitable strength, enthusiasm, patience, power and so, on the one hand, and cowardice, fear, fright, terror and so, on the other. He performs best possible duties, brings out latest inventions and devotes all his nights and days for the betterment of humanity, flora, fauna and the environment.

But every moment he is frightened from himself, society, environment, friends, relatives, contact, intimacies, business, industry and so on. That means, he fears every thing he comes close to. He resembles the cat which, once burnt by hot milk, waits for the buttermilk to cool down.

For a unknown reason he always remains frightened. Even at night his dreams bring for him the same frightening scenes, and he sees and experiences those scenes as if coming true. In dream, also he exudes sweat.

Many types of fear are baseless. They are only fictitious. The world of fiction is very wide. Man remains frightened by an imaginary harm, for a longer period. For the same fear an emotion of cowardice grows in him. He feels himself inferior. He thinks he will not be able to do anything, he has no capacity needed for any piece of

work. He under-estimates himself to the extent that every other one seems more capable to him, stronger, wiser and more intelligent, than himself. This type of inferiority comlex makes him weaker and weaker.

Behind the man's emotion of fear there is a layer of ignorance in his brain. With or without consciousness he develops such a complex which makes him helpless and which regulates all his activities.

There is a Chinese fable. A patient came to know that every doctor in that city places an inverted cup outside his clinic to memorize each patient who died there during his treatment.

Counting the cups placed he passed by each clinic to find one with the least number of cups. He stepped into the room of the doctor and made a reference to the least number of cups. The doctor told that he had started his practice that very morning. It terrified the patient to death. Fear kills man even alive, to the extent that his revival is difficult. It is very difficult to resume enthusiasm in a frightened man.

In a pathological clinic, a T.B. or cancer patient's report of blood test was handed over, just by misapprehension, to a generally healthy patient who was so frightened that a new disease attacked him.

Man's instinct of thinking is such a powerful source by which he can develop many heavenly virtues in himself. He can create a special environment around him. Not only he himself, but others who are close to him, also will be benefitted by those virtues. On the other hand, a frightened one will make his near and dear ones also frightened. A frightened man has rare chances for his revival, because he has no self-confidence.

Who has no confidence in himself he cannot have confidence in others too. Perceive, therefore, the Brahma within yourself and you will really be turned into a Brahma. Just think of God and God will be there to help you. God helps those who help themselves.

You should not get perplexed for fear. Think good, you will achieve good. If you suspect the quality of the duties performed by yourself, others will try to seek more flaws in that performance. Those who laugh at others for no reason, how could it be that they accept a man who has no self-confidence. Laughing at others is universal tending. There is an old story to exemplify this fact.

A man and his son with their ass were on the way to a town. Some people who were watching them, told, 'They have an ass to ride, yet they are walking on foot !'

At this, after a discussion between the two, the father rode the ass. At a short distance in another village, the comments of some of the villagers were, 'Shame on you, who rides the ass, Look the delicate boy is walking on foot.'

The father got down and let the son ride. At a further distance some passers by saw them to tell, 'What an injustice ! An old father has to walk on foot while the young son rides the ass.'

Both decided to ride together, when at further distance, the comments came, 'What a cruelty ! The poor ass and these two riders !'

At this the both lifted the ass to carry on their shoulders when they had to face the taunts, among laughters, 'Just behold, two asses carrying an ass.'

The time help in him who tries to go ahead of the time. You move forward and the time will follow you. If you lag it behind, the time will not look back. The pages of history are full of the achievement of men. There is one book, more than six crore copies of which have been sold. That book is just a compilation of the world records of achievements of men. Hair-raising, terrorizing, wonderful achievements, unbelievable truths, are registered in that book. You are strong. You should not be frightened as you have an indomitable courage :

'Performing your duties you should wish to live for a hundred of years. No better then this is a duty for you. An active man remais unsmeared.'[90]

'Let us be blessed with an unending well-being. Let us achieve befitting friends, crops, force, wealth, progeny and strength. Let us make charities. Let us be victorious and our enemies be controlled.'[91]

'I am strong. My Brahma is sharp. I have full confidence in the soul and the supreme soul. I don't fear the death. Without fear can I get into the battle field. My Brahma, called knowledge, also is sharp. I am well-versed with the policy of war. Having a penetrating watch on the strength of ours and of the enemy. I can evaluate the two. My enthusiasm is high. I have to be victorious.'[92]
'I am valorous. Let the soldiers under me also be valorous. Let they be indomitable. My power may never be blunted.'[93]

Learn to evaluate your miraculous qualities and the fear in you will be faded. Don't fear the fear.

QUOTATIONS TRANSLATED IN THE TEXT

1. **मूलाचार** 8/114

   एदे इंदिय-तुरया पयडी-दोसेण चोइया संता,
   उम्मग्गं णिंति रहे करेह मणप्पगाहं बलियं।

2. **समता-पदावली** 27

   मन जो चंचल होय तो, तन भी चंचल होय,
   जो मन में समता जगे, तो चंचलता खोय।

3. **समता-पदावली** 21

   मनवा वो मन मर चुका, जो मन भटकन जाय,
   समता की औषध मिली, भटकन पास न आय।

4. **अथर्ववेद** 8/1/9

   मात्र तिष्ठ पराङ्मनाः।

5. **ऋग्वेद**

   अमृतं विवासत।

6. **अथर्ववेद** 8/1/4

   उत्क्रामतः पुरुषमावपत्थः।

7. **गीता** 2/47

   कर्मण्येवाधिकारस्ते मा फलेषु कदाचन,
   मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि।

   अथर्ववेद 12/2/26

   वीरयध्वं प्रतरता।

अथर्ववेद 8/1/6

उद्यानं ते पुरुष नावयानम्।

8. **अथर्ववेद** 13/3/26

रुहो रुरोह रोहितः।

9. **परम्परागत**

तृष्णार्ति-प्रभवं दुःखम्।

10. **मनुस्मृति** 1/88

अध्यापनमध्ययनं यजनं याजनं तथा.
दानं प्रतिग्रहं चैव ब्राह्मणानामकल्पयत्।

11. **मनुस्मृति** 10/76

षण्णां तु कर्मणामस्य त्रीणि कर्माणि जीविका,
याजनाध्यापने चैव विशुद्धाच्च प्रतिग्रहः।

12. **गीता** 12/44, पूर्वार्ध

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्।

13. **गीता** 18/44, उत्तरार्ध

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्।

14. **गीता** 2/71

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः,
निर्ममो निरहंकारः स शान्तिमधिगच्छति।

15. **रामचरित मानस, उत्तरकाण्ड** 40/1

परहित सरिस धरम नहिं भाई। परपीड़ा सम नहिं अधमाई।

16. **रामचरित मानस, अरण्यकाण्ड** 30/5

परहित बस जिन्ह के मन माहीं। तिन्ह कहुँ जग दुर्लभ कछु नाहीं।

17. **परम्परागत**

जुद्धारिहं खलु दुल्लहं।

18. **परम्परागत**

अप्प-दीवो भव।

19. **परम्परागत**

अँधेरे ने अँधेरे से कहा, रोशनी से कर लो किनारा।
किसी पल आ गयी वह तो, मिटेगा नामोनिशाँ हमारा।।

20. **अथर्ववेद** 1/34/3

मधुमन्मे निक्रमणं मधुमन्मे परायणम्,
वाचा वदामि मधुमद् भूयासं मधुसदृशः।

21. **समता पदावली** 46

समता ऐसी राखिए, समता में बह जाय,
समता से समता बने, समता ही रह जाय।

22. **समता पदावली** 48

समता ऐसी राखिए समता बिन नहीं कोय,
राग-द्वेष उपजे नहीं, अन्तर सुख ही होय।

23. **ऋग्वेद** 1/47/5

उत वा यः सहस्य प्रविद्वान्, मार्तोर्मतेमर्चयति द्वयेन,
अतः पाहि स्तवमान स्तुवन्तुमग्ने माकिर्नो दुरिताय धायीः।

24. **समता पदावली** 32

समता में रमता रहे, समरस हो सब मेल,
राग-द्वेष से अलग रहे, ज्यों पानी में तेल।

25. **ऋग्वेद** 1/158/6

दीर्घतमा मामतेयो जुजुर्वान दशमे युगे,
अपामर्थं यतीनां ब्रह्म भवति सारथिः।

26. **ऋग्वेद** 1/189/5

मा नो अग्नेऽव सजो आघायाऽविष्यवे रिपसावेदुच्छुनायै,
मा दत्वते दशते मादते नो मा रीषते सहवासन् परा दाः।

27. **जैन आगम**

भवतु सव्व-मंगलं।

28. **बिहारी सतसई**

कनक कनक तें सौगुनी, मादकता अधिकाय,
वा खाये बौराय जग, या पाये बौराय।

29. **परम्परागत**

रागद्वेषौ विनिर्जित्य किमरण्ये करिष्यसि ?
रागद्वेषावनिर्जित्य किमरण्ये करिष्यसि ?

30. **रामचरित मानस, उत्तरकाण्ड** 42/443

बड़े भाग मानुष तन पावा, सुर दुर्लभ सब ग्रंथहिं गावा,
साधन धाम मोच्छ कर द्वारा, पाई न जेहि परलोक सँवारा।
सो परत्र दुख पावई सिर धुनि धुनि पछिताइ,
कालहिं कर्महिं ईश्वरहिं मिथ्या दोष लगाइ।

31. **गीता** 6/35

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते।।

32. **योगदर्शन** 1/12

अभ्यासवैराग्याभ्यांतन्निरोधः।

33. **योगदर्शन** 1/13

तत्र स्थितौ यत्नोऽभ्यासः।

34. **योगदर्शन** 1/14

स तु दीर्घकाल-नैरन्तर्य-सत्कारोपसेवितो दृढभूमिः।

35. **गीता** 6/25

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्।।

36. **योगदर्शन** 1/34

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य।

37. **समता पदावली** 102

तू ही अपना मित्र है, तू ही दुश्मन आप,
दोनों में समता जगा, मिट जाये सन्ताप।

38. **गीता** 6/6

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः,
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्।

39. **रहीम के दोहे**

रहिमन निज मन की व्यथा मन ही राखो गोय,
सुनि अठिलैहें लोग सब, बाँटि न लैहैं कोय।

40. **गीता** 17/3

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत,
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः।

41. **रामचरित मानस, सुन्दरकाण्ड** 4

तात स्वर्ग अपवर्ग सुख धरिय तुला इक अंग,
तूल न ताहि सकल मिलि जो सुख लव सतसंग।

42. **रामचरित मानस, उत्तरकाण्ड,** 61

विनु सत्संग न हरिकथा तेहि बिनु मोह न भाग,
मोह गये जिनु राम पद होइ न दृढ़ अनुराग।

43. **तुलसीदास**

एक घड़ी आधी घड़ी आधी में पुनि आध,
तुलसी संगति साधु की कटे कोटि अपराध।

44. **अथर्ववेद** 19/13/5

बालविज्ञायः स्थविरः प्रवीरः सहस्वान् वाणी सहमान उग्रः,
अभिवीरो अभिषत्वा सोमजिज् जैत्रमिन्द्र रथमा तिष्ठ गोविदन्।

45. **अथर्ववेद** 6/40/3

अनमित्रं नो अधरादनमित्रं न उत्तरात्,
इन्द्रानमित्रं नः पश्चादनमित्रं पुरस्कृधि।

46. **अथर्ववेद** 3/30/5

ज्यायस्वन्तश्चित्तिनो मा वि योष्ट संराधयन्तः सानुचराश्चरन्तः,
अन्यो अन्यस्मै वल्गु वदन्त एत सध्रीचीनान् वः संमनसस्कृणोमि।

47. **परम्परागत**

काणा किसका धन हरे, कोयल किसको देय,
मीठे सबद सुनाय के, जग अपनो कर लेय।

48. **परम्परागत**

न हि वैरेण वैराणि शाम्यन्तीह कदाचन,
अवैरेण हि शाम्यन्ति एष धर्मः सनातनः।

49. **ऋग्वेद** 9/63/5

इन्द्रं वर्धन्तो अप्तुरः।

50. **ऋग्वेद** 1/429

शग्धि पूर्धि प्र यंसि च शिशीहि प्रास्युदरम्।

51. **महादेवी वर्मा**

पूछो न प्रात की बात आज आँधी की राह चलो !
जाते रवि ने फिर देखा क्या भर चितवन में ?
सुख-छवि बिम्बित हुई कणों के हर दर्पण में !
दिन बनने के लिए तिमिर को भर कर अंक जलो !

52. **बेला** 73

अगर तू डर से पीछे हट गया तो काम रहने दे,
अगर बढ़ना है अरि की ओर तो आराम रहने दे।
बिगड़कर बनते और बनकर बिगड़ते एक युग बीता,
परी और शाम रहने दे, शराब और जाम रहने दे।

53. **महाभारत**

हरन्ति दोषजातानि नरमिन्द्रियकिङ्करम्।

54. **मनुस्मृति** 2/24

बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति।

55. **महाभारत**

सत्यस्य वचनं श्रेयः सत्यज्ञानं तु दुष्करम्।

56. **ऋग्वेद** 4/57/3

मधुमती रोषधीर्द्यावा आपो मधुमन्नो भवत्वन्तरिक्षम्,

क्षेत्रस्य मतिर्मधुमान्न असत्वरिष्यन्तो अन्वेनं चरेम।

57. **धूप और धुआँ** 62

लोहे के पेड़ हरे होंगे तू गीत प्रेम के गाता चल,
नम होगी यह मिट्टी ज़रूर आँसू के कण बरसाता चल।
सिसकियों और चीत्कारों से जितना भी हो आकाश भरा,
कंकालों का हो ढेर खप्परों से चाहे हो पटी धरा।
आशा के स्वर का भार पवन को लेकिन लेना ही होगा,
जीवित सपनों के लिए मार्ग मुर्दों को देना ही होगा।

58. **गीता** 17/16

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः,
भावसंशुद्धिरित्येत् तपो मानसमुच्यते।

59. **साये में धूप / दुष्यन्त कुमार**

ये सच है कि पाँवों ने बहुत कष्ट उठाये,
पर पाँव किसी तरह से राहों पे तो आये।
हाथों में अंगारों को लिये सोच रहा था
कोई मुझे अंगारों की तासीर तो बताये।

60. **साक्षी रहे वर्तमान / गिरिजाकुमार माथुर**

सिर्फ़ अपने ही लिए जब जीने लगते हैं आदमी
तब उनकी हर चीज़ बिकाऊ हो जाती है।
जब जोखिम उठाने की आदत मिट जाती है
हर कौम मर जाती है

61. **वंशी और मादल / ठाकुरप्रसाद सिंह**

प्यार क्यों ! अपना प्यार ! सुधि मिट जाने दो,
उसकी सुहानी याद अब मत आने दो
मोह-ममता को बाँध साथ प्रेम-पत्रिका के,
बहती नदी में अब छोड़ो, बह जाने दो।

62. **गुलज़ार के गीत / गुलज़ार**

हमको मन की शक्ति देना, मन विजय करें
दूसरों की जय से पहले खुद को जय करें

हमको मन की शक्ति देना
भेद-भाव अपने दिल से साफ़ कर सकें
दोस्तों से भूल हो तो माफ़ कर सकें
झूठ से बचे रहें, सच का दम भरें
दूसरों की जय से पहले, खुद को जय करें
हमको मन की शक्ति देना

63. **गीत हंस / सुमित्रानन्दन पन्त**

उठ रे मन, उठ ऊपर ! उतर सके तू भू पर !
अपना ही, न जगत् ही का हित तुझसे सम्भव होगा किंचित्
इन्द्रिय रस दुहने को भी संयम चाहिए निरन्तर।

64. **पंचतन्त्र**

चलत्-पिपीलिका याति, योजनानि शतान्यपि,
अगच्छन् वैनतेयोपि पदमेकं न गच्छति।

65. **पंचतन्त्र**

उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः,
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः।

66. **गीता** 2/65

प्रसादे सर्वदुःखानां हानिरस्योपजायते,
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते।

67. **अथर्ववेद** 2/6/2

उद्य तिष्ठ महते सौभगाय।

68. **अथर्ववेद** 2/111

आप्नुहि श्रेयांसमति समं क्राम।

69. **बेला / निराला**

पड़े थे नींद में उनको प्रभाकर ने जगाया है,
किरन ने खोल दी आँखें, गले फिर-फिर लगाया है।

70. **धूप और धुआँ / दिनकर**

ओ बदनसीब ! क्या हाथ उठाये है ? आगे को पाँव बढ़ा

छाया देने के लिए घटा कोई न स्वर्ग से आयेगी।
संयोग, कभी मिल जाय, सभी दिन तो ओयसिस नहीं मिलती,
पर, प्यास पसीनों से भी तो बुझती है रेगिस्तानों में।
आगे बढ़, खड़ा-खड़ा किस आशा में समय बिताता है ?

71. **आत्मिका—महादेवी**

प्राणों ने कहा कब दूर, पग ने कब गिने थे शूल ?
मुझको ले चला जब प्रान्त, वह निःश्वास ही का ज्वार,
मैंने हँस प्रलय से बाँध तरिणी छोड़ दी मँझधार।

72. **परम्परागत**

जैसा खाओगे अन्न, वैसा रहेगा मन।

73. **समता पदावली** 179

क्रोध ही मन का शत्रु है, इससे घटा लो प्रीत,
जो ये तेरे पास रहे, ना रहे सुख, यश, मीत।

74. **समता पदावली** 173

इसमें हानि ही हानि है, जो तू करे विवाद,
जीते मद हारे कलह, दोनों तरफ़ विषाद।

75. **परम्परागत**

बात ही हाथी पाइए, बात ही हाथी पाँव।

76. **समता पदावली**

शब्द सम्भल के बोलिए, शब्द खींचते ध्यान,
शब्द मन घायल करे, शब्द बढ़ाते मान।

77. **जैन आगम**

इच्छा हु आगाससमा अणंतिया।

78. **गीता** 5/19

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः

79. **गीता** 6/7

जितात्मनः प्रशान्तस्य परमात्मा समाहितः,
शीतोष्णसुखदुःखेषु तथा मानापमानयोः।

80. **गीता** 12/18-19

समः शत्रौ च मित्रे च तथा मानापमानयोः।
शीतोष्णसुखदुः खेषु समः सङ्गविवर्जितः।।
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः।।

81. **गीता** 5/10

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा।।

82. **गीता** 3/37

काम एष क्रोध एष रजोगुणसमुद्भवः।
महाशनी महापाप्मा विद्ध्येनमिह वैरिणम्।।

83. **गीता**

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः,
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्,
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्,
दया भेतेष्वलौलुप्यं मार्दवं ह्रीरचापलम्,
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता।

84. **समता—पदावली** 1

बाहर भीतर एक है, इनको अलग न जान।
बाहर भीतर जान ले, सब जग एक समान।।

85. **समणसुत्तं** 516

एगो मे सासदो अप्पा, नाणदंसणसंजुओ।
सेसा मे बाहिरा भावा, सव्वे संजोगलक्खणा।

86. **गीता** 2/64-65

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति।।
प्रसादे सर्वदुःखानां हानिरस्योपजायते।

87. **ऋग्वेद** 1/147/3

ये पायवो मामतेयं ते अग्ने, पश्यन्तो अन्धं दुरितादरक्षन्।
ररक्ष तान् सुकृतो विश्ववेदा, दिप्सन्त इद्रिपवो नाह देभुः।।

88. **पातंजल-योगसूत्र**

दुःख-दौर्मनस्य-अंगमेजयत्व-श्वास-प्रश्वासाः विक्षेप-सहभुवः।

89. **भावपाहुड** 53

तुसमासं घोसंतो भावविसुद्धो महानुभावो य,
णामेय य सिवभूई केवलणाणी फुडं जाओ।

90. **यजुर्वेद** 40/2

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः,
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे।

91. **अथर्ववेद** 2/92/3

आशीर्ण ऊर्जमुत सौप्रजास्त्वं दक्षं धत्तं द्रविणं सचेतसौ,
जयं क्षेत्राणि सहसायमिन्द्र, कृण्वाना अन्यानधरान् सपत्नान्।

92. **अथर्ववेद** 6/19/1

संशितं म इदं ब्रह्म संशितं वीर्यबलम्,
संशितं क्षत्रमजरमस्तु जिष्णुर्येषामस्मि पुरोहितः।

93. **अथर्ववेद** 3/19/7

प्रेता जयता नरः उग्रा व सन्तु बाहवः,
तीक्ष्णेषवोऽबलधन्वनो हतोग्रायुधा अबलान् उग्रबाहवः।